

PART OF
DV BARTAS,
ENGLISH AND FRENCH,
AND IN HIS OWNE KINDE OF
Verse, so neare the French Englished, as
may teach an English-man French, or
a French-man English.

[Sequitur Victoria junctos.]
With the Commentary of S. G. S.

By WILLIAM L'ISLE of *Wilburgham*,
Esquier for the Kings Body.

*Sufficit exigua fecisse in parte periculum.
Hac Regi placeant, & sic quoq; cetera veriam.*



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1877

THE
OFFICE OF THE
COMMISSIONER OF THE
LAND OFFICE
WASHINGTON, D. C.

TO THE
COMMISSIONER OF THE
LAND OFFICE
WASHINGTON, D. C.

FOR THE
PURPOSE OF
RECORDING
THE
LANDS OF THE
UNITED STATES
IN THE
STATE OF
ALABAMA

IN WITNESS WHEREOF
I have hereunto set my hand
and the seal of the
Department of the Interior
this 1st day of January
1877

A Pastorall Dedication to the King.

I Soong of late as time then gaue me scope;
Howbee't for other times a way left ope:
But now, as now; to th'end my Lord may heare,
My voice, then hoars, to day is waxen cleere:
My former Shepheards song deuised was
To please great *Scotus*, and his *Lycidas*,
But this for *Galla*, whom th'All-mightie power
Hath made a Lilly-Rose, and double flower:
O Vally Lilly, and Sharon-Rose her blesse!
Though this good speed preuented hath my presse:
Else had I not this peece of booke alone,
But whole *Du Bartas* offred at your throne;
For either nation counterpaged thus,
Tacquaint more vs with them, and them with vs.
Yet (o!) vouchsafe it thus and grant an eare
To these two Swains, whom I ore-heard while eare.

As Shepheard *Musidor* sate on a balke,
Philemon commeth to him, and they talke
(Least on[*quoth he*] my tongue ore-often run)
Thus each with oth'r; I stay till they haue done.
Pbi. Good day! what not a word? how dost thou
Or art thou sicke, or takest thou some care? (fare?
Mu. Care, Shepheard? yea, to shew what ioy I can.
Pb. How? that's a riddle; what's thy meaning man?

TO THE KING.

Mu. For sith a Nymph, a daught'r of Shepherds God,
Who rules a world of sheepe with golden rod,
From loslie shrine descending yet will daigne
To stoop at this my cottage homely-plaine,
And of her fauour make herselfe the guage
To me, that ought her seeke on Pilgrimage:

Phi. Oh, now I see whereon thy mind is bent;
How to prepare fit entertainment.

Mu. What shall behooue me do, or how to looke?
For though I pawne my fairest pype and hooke;
That one, which *Damon* gaue me by his will,
That other woon in game on Magog hill;
Ile entertaine her (She, I pawne my life,
Will proue the greatest Kings child, sister, wife.)
Ile entertaine her: If I not mistake,
Some Wheat-floure haue I for a bridall-cake,
And Abricots, and Plums blacke, red, and white,
Preferu'd with hony cleere as chrysolite;
And nuts, and peares, and apples pretty store.
My poultrie will affoord me somewhat more,
Except the Fox deceiue me.

Phi. Shame him take!
Oft hath he made our Chaunticleer to quake:
But Creame and Butt'r is scarce yet out of horn,
And all Achats this yeare appriz to corn.

Mu. I nothing buy, nor haue I much to sell.
Store is no sore; my house it finds full well. For

TO THE KING.

For there is corne, and milke, and butt'r and cheefe,
 Thanks vnto *Pales*: then, if please my bees,
 (That waxen wasps when any shrews do fret them)
 But if I may by gentlenesse entreat them
 To lend m' a combe as sweet as is my guest,
 Enough it will be for a Shepheards feast.

Pbi. Thou mak'st me think of my great granfirs
 That would, but did not, kill for *Iupitere*; (cheere,
 And that he would was but a single goose,
 The Sentinell of that skant furnisht house.

*Ouid. 8. Met.
 de Philomene
 & Haecide.
 Unius anser erat
 minima custodia
 villa.*

Mu. I know the Gods do hart and welcome prize
 About great store of cheere and sacrifice.

Pbi. True, and their cheere some more, some lesse by
 Not of their owne, but of their hosts estate. (rate

Mu. I haue a flocke too, *Pam* I praise therefore;
 Though not so fat as hath beene heretofore.

But ile receiue this guest with such deuice,
 As Shephard best becomes; no Muse is nice;

They quickly yeeld to grace a Pastoral,

Vranie, Thalie, Calliop, and all:

Such I prepare, and they will all be here,
 With all the musicke of their heauenly queere.

Pbi. But how (I pray thee as thou lou'st the kirke)
 Wilt thou deuise to set them all awerke?

Mu. I haue a pricke-song for *Calliope*,
 To trie her voice in euery moode and key:

TO THE KING.

And she shall sing the battell of those Rammes,
Who, to th'affrighting of our tender lambes,
In riualling for *Helens* of the flocke,
Affront each other with a cannon knocke,
Some faire Ewes wool-lock wearing each in horn,
Or other fauour as they wont toforn,
At feast of *Gor*, good Shepheard, that of yore
Embrew'd the Crosier-staffe with Dragons gore.
This order shall she sing of all most lief;,
Because my faire guest weds thereof the chiefe.

Ph. So for *Calliope*: What for the rest?

Mu. In Orchard, that my selfe with care haue drest,
My rarest tree (it beares but only seau'n)
Hath apples streaked like the Globe of Heauen.
On one of them *Vranie* shall discourse
Of euery starre the setting and the course;
And shew the Bride and Bridegroome all confines
Of his and her land, by the mid-day lines.
Ph. Were lines of length, and breadth like-ably seen
It were not heard.

Mu. Then on the flowrie green,
Or in my garden shall *Tbalia* sing,
How diuers waies dame *Flora* decks the Spring;
And how she smiles to see May after May
Draw'n-out, for her to tricke this Ladies way
With diuers kinds of diuers-colour'd flow'rs,

Some

TO THE KING.

Some strew'd aground, ſoe hanging on the bow'rs;
As curious writers wont embrace their Text
With new and guraſon words.

Phi. On, on to th' next.

Mu. Well-pleaſing *Euterpe* ſhall the next in order
With gentle breath enwhiſper my Recorder;
And after playing ſing, and after ſong
Trull-on her fingers all the cane along;
High, low, amids; now vp, now downe the key
With *Re-Mi-Fa-Sol*, and *Sol-Fa-Mi-Re*;
Declaring how by foure the ſelfe ſame notes
Are ſet all tunes of Instruments and Throates,
Which are to ſound the Queenes ſweet harmonie,
Both of her minde and bodies Symetrie.

Pb. As I haue heard report, ſuch if it be,
(*Mu.* *Fy*-on that If)

Pb. Deſerues it only ſhe.

Mu. But I proceed; On harpe ſhall *Polymnie*
Renew great *Orpheus* ſacred memorie;
For louing only one; and her ſo well,
That he aſſayd to fetch her out of Hell.

Phi. So Poets ſay, but ſuch come neuer there:
From death perhaps.

Mu. So would I do (I ſweare)
For ſuch a wife.

Phi. So would not I for mine.

But

TO THE KING.

But now the rest; for heres but siue of nine.

Mu. Sweet *Erato* that sets my guest a fire,
Shall play the romant of her hearts desire:
So bee't her Grace it hold no disrepute
To heare it charmy-quauerd on her lute.
Then shal the Bride-maids & the Bride-men dance,
The Men of England, with the Maids of France;
And sing with *Venu*, *Cupid*, *Himene*,
This Madrigall, set by *Terpsichore*.
Spring-Quyristers, record this merry lay;
For *Galla* faire to day
Goes forth to gather May.

Grow all the Ground, but chiefly where she goes,
With White and Crimfin Rose;
Her Loue is both of those.
She shall him choose and take before the rest,
To decke her lockes and brest;
And both shall be so blest,
That they and theirs shall golden Scepter weild
Whereto must bow and yeild
The proudest plant afeild.

Ph. So, here is worke for Muses all but two;
What hast thou more?

Mu. Enough for them to do.

Ph. Nay, vsf but *Clio*; leaue *Melpomene*.

Mu. Why leaue her out? a stately Muse is she.

But

TO THE KING.

Pb. But still so sad, with looke cast-downe on earth,
I doubt hir presence will defeat the myrth.

Mu. No, no, I will not part her from the Queere;
But fit her humor, and to mend the cheere,
(Out-set all other wofull destinie)

My fattest lambe shall make a Tragedie.

And sing the Muse will of no greater bug,
Then warre betwixt a yong child and his dug;
Controuling some, though not of high degree,
As cause thereof; ye Ladies pardon me!

The melancholie Muse yet saith, not I;

All that your Sex dishonour I desie;

But your faire bottles *Melpomen* doth thinke
Dame nature fill'd, for your faire bab's to drinke.

Pb. Milke would she giue else only to the poore,
Not vnto such as drye't and spill't a floore.

Mu. And this 'tis like shee'll adde vnto the rest;

That Ladies child deserues a Ladies brest;

That brauer spirit suckt shall moreembraue him,
And make him, man-grown, like a knight behaue

P. Whē others make their gentle blod far-worshim.

By sucking young the basenesse of their nurse.

Mu. For as their Heathen gods, the Heathen sayn,
No mortall blood had running in their vain;

But *Venus* wounded once by *Diomed*,

Ambrosian liquor at her finger shed:

Right

TO THE KING.

Right so in blood of men there is great odds;
And such among them as are stiled Gods,
The finest haue, to breed their children food:
Blood was late milk, and milk will soone be blood.

Pb. And some loue more (as cause of better luck)
Then wombe that bore them, paps that gaue them
What parent would not such a reason moue, (suck.
Drawne from the gain, or losse, of childrens loue?

Mu. I once beheld where Lady of high degree,
As with her Lord and others set was she,
In mids of dinner had her child brought-in,
And gaue it suck, scarce shewing any skin,
Through yench-board hole of silk, pinn'd vp againe
When child was fed, without more taking paine.

Pb. And is not this instinct through all dyslown,
That eur'y femall hatcheth-vp her owne?
Well, make an end.

Mu. How can I be too long,
When Muses beare the burden of my song?
But here's a Trumpet, Fame selfe hath no better;
And *Clio* sounds it well, and i'll entreat her
Hereafter sing on high what foe shall bow
To th'issues of this happie match; but now
To surd it, as young trompeters are wont,
And, lest it sound too lowd, set stop vpon't;
Yet first bid welcome with a cheerefull clank

The

TO THE KING.

The French Deluce to Brytaines Rofy bank.

Phi. Well fare thine heart for thinking on thefe
To please the children of fo mighty Kings. [things,
My felfe, though poore, wil thereto ioine my myte
On folemne day : fo leaue thee for to night.

Mu. And I fo thee : time is our theepe were penn'd :
The Sunne is foonken at the Landfcope end.

Then *Mufidor* made hafte home, and began
Take order for the bufines with his man.

(Wife had he none, the more was he diftreft)
See (lad, quoth he) the houfe and garth well drest
To morrow morn ; for then, or fooner at leaft,
The fweeteft Nymph on earth will be my gueft.
Withou't, plafh thiftles and prefumptuous thorns,
That neare the way grow-yp among the corns ;
For feare they rafe her hands more white thē milke,
Or teare her mantles windy-wauiug filke :

With in, if Spiders heretofore haue durft [burft,
With cunning webs (wherethrough the ftronger
And weaker flies are caught) presume to quyp
The fared lawes of men ; with befome ftryp
Both web and weauer downe : be-rufh the floore,
The porch, and th'entries, and about the doore ;
Set eā'n the treftles, and the tables wax,
And ftrew the windowes : houfe that miftres lacks
O how (quoth he, and deeply figh'd therat)

TO THE KING.

'Tis out of order; wants I know not what!
Haue care (my lad) and be as 'twere my sonne,
He lowted low, and said it should be don.
Much hereto more was written when the Queene
Her beautie shar'd your sea and land betweene:
But after landing long will be my booke
Held vnder presse: on part then please you looke,
Till come the rest; but ô with gracious eye,
And pardon, for applying Maieitie
To Shepherds stile! so may you see conspire nigher;
Th' English and French, as no third tongue comes
No not the Greeke, vnt' either; though Sir *Stephen*
Hath made the same with French to march full
As doth our English, and it shall yet more, [rauen.
Now heart, and hand ye Princes ioyne: wherefore
I pray, and will, with *Hymen* all mine houres,
That, for the good successe of you and yours,
While earth stands Cent'r, and Heau'n in circle goes
Together spring French Lillie and English Rose.

Your Maiesties

faithfull subiects and seruants,

W. Lisle.

To the Readers.

COnyes, whom Salomon reckons among the wise Little-ones vpon earth, do make many skraplets and profers on the ground, before they dig earnestly for their neast or litter; and writing-schollers draw first in blotting paper many a dash, roundell, and minime, before they frame the perfect letters that shall stand to their coppie: so intending some worke that may (if I be so happie) remain some while after me, many waies do I essay and try first my stile and pen; that according also to the wise rule of Horace, I may thereby iudge my selfe and discern quid valeant humeri, quid terre reculent. Nor do I trust my owne iudgement herein, so likely to be partiall; but commonly present my worke in writing, before it bee printed, vnto some Quintilius or other, whose noble disposition will, authoritic may, and learning is able to find fault and aduise me. Yet among the sundrie versets or prosets, which besides this, I haue or shall set-out, if you find some that saueur of my younger time; passe by them (I pray you) or afford them the fauour, that my Quintilius doth, to let them passe, because they were the way that led me to a grauer kind: as also the grauest of humain Poetrie,

To the Readers.

brought me at last to the diuine; whereof I haue many Essayes, now almost readie for the presse. This translation of Salust du Bartas what present occasion draweth from me you may well perceiue: yet thinke me not herein Actaagere, to do that which was before done, and very well by Iosua Siluester; for it is in a diuers kind, and many yeares ere he began, this had I lying by me: yet partly published in print (as Anno 1596, & Anno 1598) and dedicated to the late Noble Charles Earle of Nottingham. But now the cause why in this I beginne so abruptly, is for that I was loth to come neere the booke next aforegoing; which our late Soueraigne Lord King Iames in his youth so incomparably made English; yet had I a desire to fall vpon that braue commendation of our late Soueraigne Ladie Queene Elizabeth, and her people, in the second booke here, and that of France, in the third; both laid together betokning (as it were) some new bond of Loue shortly to come betwixt that Realme and this; which we all pray the Lord to prosper.

To make way then yet more for this mutuall acquaintance by communication of Language, thus much of that Noble Poet I thought meet to counterpage with French and English. Not all, both because the Kings happie match growing on so fast, I had no time to finish and print so great a volume; and for that I may
say

To the Readers.

7

say of this Author, as of Homer, know foure of his bookes, and know them all: for thus much onely may suffice (I presume) to helpe an Englishman vnderstand the whole French of Bartas, or a Frenchman the whole English of Siluester. If you aske me why I keepe this kind of Hexameter verse, I need say no more, but that it is the same which the Author kept in the originall: and he doubtlesse for the more graue, made choice thereof with great reason, according to the counsell of Horace, who aduiseeth all writers, Descriptas seruire vices, operumque colores: his reason followes (which with little alteration of the verse I may hereto fitly applie)

*Indignantur enim communibus & propè loco,
Dignis carminibus, dici primordia Mundi.*

*And what is our English Pentameter but the same kind of verse which is vsed in our Comedies? Besides, I had a desire to trie how French and English would go hand in hand; for enterchangeable helpe and teaching of the one by the other; now both Nations are so well inclined to learne and conferre together. For which purpose I found this worke very fit, and readiest on such a sodain to present my Lord the King withall, at the here celebration of his marriage. And herefore onely, if there were none other cause, yet (gentle Readers) my hope is yee will hold me excused. I was about to end; but may not forget to let you vnderstand, that this Bar-
tassian*

To the Readers.

Italian verse (not unlike herein to the Latin Pentameter) hath ever this propriety, to part in the mids betwixt two wordes: so much doe some French prints signifie, with a stroke interposed, as here in the first two pages you may see, for example. The neglect of this hath caused many a brave Stanza in the Fairie Queene to end but harshly, which might have beene precluded at the first, but now the fault may be sooner found then amended. I doe but note it vnto you, that you may the better obserue the true cadence of this our Authors verse: and so craving your fauourable construction of these, and all my like endeauours, I rest willing to doe you what further seruise I am able.

VV. L.



*Jusqu' a la fin du Mond la lys Francoise
Fleurisse iointe avec la Rose Angloise.*



Fin d'Adam, & commencement de Noë.

Adam de-
clare a son
fils en co-
bien de
jours le
monde a
esté creé.



Où il commence ainsi. | ¹ La brulante cité
Des peuples escaillez : | tout ce lambris voué,
Ou du grand Foudroyeur | la puissance eternelle
Mit Phœbus & Phebé | par tour en sentinelle :
L'air, des nues la lice : | & le camp assiné,
Où le colere Autan, | & le Nort mutiné

Se donnent le bataille, | & fiers iettent par terre
Maint bois, qui moytoien | vent estreindre leur guerre :
Des fragiles humains | le diapré sejour
Fut fait en six Soleils, | & le septiesme iour
Fut le sacré Sabat, | Ainsi la terre, l'ondr,
L'air, & l'azur dore | des pavillons du Monde
Subsisteront six iours, | mais longs, & tous divers
Des iours bornex du cours | de l'œil de l'Vniuers.

Combien
d'ages il
dura.

L'un cōmence par moy. | L'autre a pour son Aurore
Le pere innente-nef, | qui les coutaux decore
D'un pampre cultivé, | L'autre ce grand Berger,
Qui suit le Tout-puissant | en pays estranger :
Et donnant plus de foy | à la sainte parole
De Dieu, qu'à la raison, | son fils unique immole.
L'autre un autre Pasteur | dextrement couragenx,
A qui la fonde-fert | d'un canon orageux,
Et qui change, vainqueur, | en septre sa houlette :
Grand Prophete, grand Roy, | grand Chancre, grand Poëte.
Celui la qui le suit, | prend son commencement
Par la naitte de ce Roy, qui void cruellement
Massacrer ses enfans : & sur la rive grasse
D' Euphrate transporter la Iudaïque race.

Le premier
age du
monde
sous Adl.
Le second
sous Noë.
Le troi-
siesme sous
Abraham.
Le quatri-
esme, sous
Dauid &
ses succes-
sors.



The end of Adam, and beginning of Noe.

Then thus he gan foretell, | The wayy territorie
Of people skalie-backe, | all this high vaulted story,
Wherein the thundring God | by his e'rlasting might
Hath placed sentinell | Sunne for day, Moone for night,
The highest Aire, the Meane | wherin the clouds do play,

*Adam foresaw
how many
daies the
world was
created.*

And this below, the field | appointed for the fray
Of sturdie counterwinds | that with a roaring sound
Throw many a wood that stands | betwixt them, to the ground:
The flower-decked Inne | that lodgeth crazie Man,
Were all by th'awfull word | in six daies made, and then
Was hallowed the seventh. | In like sort Earth, Sea, Aire,
And th' Azure-guilt that foldes | the world in curtaine faire,
Shall last six other daies, | but long and farre vnlike
The daies that Heauens bright eye | meates-out with golden strike.
That first begins at me, | then next at him that first
Inuented Ship, and taught | dry hills to shake his thurst
With cheerefull iuice of grapes: | the morning of the third,
Is he the mightie Groome | that led his flocke and heard
From home to follow God, | and sacrificd his Sonne
By faith in heau'nly word | more than by reason woonne.
And he begins the fourth | that had the cannon-sling,
And changed hooketo mace, | great Prophet, Poet, King.
The fift a dismal day | beginneth at the night,
Of that disastrous King | whose last most-refull sight
Was, of his children slaine, | and Jewes all droue in rankes,
To lead a slauiſh life | by far Euphrates banks.

*How many
ages it
should con-
tinue.*

*The first age
under Ad-
am, the second
under Noe.
The third
under Ab-
raham.*

*The fourth
under Isaac.
The fifth
under Jacob.
The sixth
under Joseph.*

Le cinqui-
esme sous
la captivi-
te du Ze-
dechias.
Le dixi-
esme sous
Iesus
Christ.
Le dernier
qui sera le
repos du
monde.

*Et l'autre a pour Soleil le Messie attendu,
Qui batu, qui chassé, qui moqué, qui pendu,
Qui mis dans le cercueil, a de nostre inistice,
Bien que iuste, souffert l'exécrable supplice.
Mais le dernier sera le vray iour du Repos.
L'air deviendra muet: de Neptune les flots
Chimieront paresseux: le ciel perdra sa dance,
Le Soleil s'acarté, la terre sa cheneue:
Et nous, estans plongez en eternels etbars,
Celebrerons au ciel le Sabat des Sabats,*

Confide-
rations d'
Adam sur
ce qui doit
auvenir à
ses descen-
dans ius-
ques à la
fin du pre-
mier monde
exterminé
par le de-
luger: com-
me le tout
est exposé
par Moïse.

*Las! que doy-je espérer de la race voisine,
Du feu qui doit, vengeur, cendroyer la machine:
Des hommes qui n'auront que leur desir pour loy,
Et qui n'orront parler ni de Dieu, ni de moy?
Puis que, pleins de fureur, ceux qui prirent naissance
Dessus le sacré seuil du jardin de plaisance,
Qui sentent bruire entor le divin iudgement,
Et sont comme tesmoins de mon bannissement,
Semblent despiter Dieu, Ame traistre & mutine,
Hé! n'est-ce assés d'auoir fait triplet Androgyne,
N'est-ce assés, O Lamech, d'auoir ton lilt souillé,
Si tu n'auois encor ton gontelas mouillé
Dans le sang bisayent? sans que ni la desence
De cel sau qui se scibit d'intermale puissance,
Ni la marque qu'au front d'Assassin inhumain
Portoit pour s'enseconduit, ait retenu t'amein.*

Enos re-
stablir le
seigneur de
Dieu.

*Courage, O saint Enos, sui, courage: redresse
L'estoudant de la foy, que l'humaine sagesse
Fouloit en son les pieds: iouque l'Immortel:
Pourpre d'usticle sang les coins de son autel:
D'un encens vapoureux son nez, sacré parfume,
Et l'anneté flambeau de Verité s'allume.*

*Doyez disciple Hénoc, du monde l'ornement,
Qui auant tout à foy, vit à Dieu seulement.*

The sixt daies Sunne is Christ, the Sauour look-for long;
Who sinneleife, yet for sinne of man is mockt, bear, hong,

*The sixt
day is
Christ.*

And laid in graue. The last is th'euermlasting rest.
Then shall th' embillowed Sea be downe a leuell prest:
The Sunne shall lose his light, Hea'n stay his whirling round,
All fruit shall cease to grow vpon th'all-bearing ground.
And we that haue on earth beleueed Heauenly troaths,
Shall keepe in Heau'nly ioy the Saboth of Saboths.

*The last
shall be
the
worlds rest.*

What shall I hope (alas) of all the latter age,
Or fierie vengeance sent to burne this worldly stage,
Or men who law'd by lust, nere heard of God, nor me?
What shall I hope of them, when these whose pedigree,
So late from Eden draw'n, continues liuely sense

*Adam con-
sideres what
shall befall
his posteritie
till the first
world is con-
demed by the
Flood.*

Of Heu'nly doome on me, when these with mad offence,
Gods anger still prouoke? Ha traitor, and rebell foule,
Ha Lamech, was't a faule so light thy bed to soule:
To third the paire-of-man: that yet more hellish wood,
Needs must thou dip thy blade in double-granliers blood?
Nor could the Rogues passport embrant betwixt his browes,
Nor his charge stay thine hand who power infernall bowes?

But *Enoch*, O thou Saint, be bold, and plant againe
The standard of beleefe, which mans vnsteddie braine
Hath laied along the ground: Call-on the Sou'aine Good:
Besprinkle his altars hornes with sacrificed blood:
Send vnto his sacred smell the sweet perfumie clouds,
And Truths bright lampe rekindle in Errors ashie shroudes.

*Enoch res-
tablisheth
Gods ser-
vice.*

See *Enoch* thy disciple, he with a godly strife,
Still dying to himselfe, liues in the Lord of life.

Par luy
Henoc n
esté em-
porté, a fin
qu' il ne
vist point
la mort: &
ne fut
point trou-
ué, pource
que Dieu
l'auoit
emporté.
Car deüüt
qu'il fust
emporté,
il a eu tel-
moignage
d' auoir
pleu a Di-
eu. Hebr.
11.5.

Henoc
chemina
selö Dieu,
& n'a pu
rien plus:
car Dieu
le trans-
porta.
Gen. 5. 24.

Les en-
fants des Patri-
arches se
corumpēt
& se ioug-
nerent aux
filles de la
pordée
race de
Cain.

*Voy, voy comme ils s'exerce à seuffrir la lumiere,
Qui seüroyente luit en l' essence premiere:
Comme libre du ioug des corporelles loix,
Et sequestre des sens, si vole quelque fois
Dans le saint cabinet des Idées plus belles,
Ayant la Foy, la Science, & l' Oraison pour ailes:
Comme à certains momants, bien qu' haste de ce lieu,
Sainct il posse de tout, sent tout, void tout en Dieu:
Comme pour quelque temps montent de forme en forme
En la forme de Dieu, heureux, il se transforme,
Voy comme le Tout-beau, qui brulant d'amitié
Pour ses rares beantez, se vent non par moitié,
Aix tout & pour tousiours, dresse à sex Tout d'esbelle
Qui conduit d' icy bas à la gloire éternelle.*

*C'est donc fait, tu t'en vas? tu t'en vas donc à Dieu?
Adieu mon fils Henoc, adieu mon fils adieu,
Vi là haut bien heureux. La ton corps que se change
En nature d' Esprit, en bien en forme d' Ange,
Vot l'immortalité. La tes yeux, non plus yeux,
Decorent flamboyant d'astres nouveaux les cieux.
Tu bism: a longz traitts la boisson Nectarée:
Ton Sabai est sans fin, La courtaine tirée,
Tu vois Dieu front à front: & saintement uni
A Dieu triement tu vis en l'infini.*

*Ce pendant icy hai, nouuel Ange, tu laisses
Un peuple desbordé: ses mains sont pilleresses:
Sa langue ne se playst qu' à semer des discours:
Son ventre est un abisme, incesse tout son corps.
Qui d' en si iamais pensé? La bienheureux race,
Le peuple sacresainct, ceux que Dieu par sa grace
Adopte, sont, hélas, ceux qui plus impudents
Pour couure apres le vice ont pris le mors aux dents,
Embrassant, eschaufez, les impudiques filles
Des prophètes humains: confondant les familles
De Seth & de Cain: & priant, effrontez,
Moins les honnestes mœurs, que les frestes beantez.*

*De ces sales basiers a prins son origine
Une engerance qui vit de sang & de rapine:*

The end of Adam and beginning of Noe.

Grace of the world, and sets t'abide th'eydaunting shine
That blazeth lightning-like i'th' essence first diuine:
Lo how deliuered from yoke of bodies weight,
And sequestred from sense, he meats the toplesse height
Of Heau'n, and borne on wing of Fasting, Faith, and Prayer,
Sryes vp the tent of Saints embroyd'ed all so faire,
He, though a guest on earth, in heau'nly trance doth fall;
Know'th all, seeth all, hath all, in God that's all in all.
He passing each degree, from forme to forme ascends,
And (O most happie man) in Gods owne likenesse ends:
For lo, th' All-goodly-faire him for his vertue loues,
And, not in part, but all, from earth to heau'n remoues.

3 Faithfull
Enoch taken
away to the
Lord for
pleasing him
Heb. 11.5.
Gen. 5.24.

Gone art thou? art thou gone vnto the starrie blew?
Adieu my sonne *Enoch*, adieu my sonne, adieu.
Liue happie there on high, thy body now a sprite,
Or changed wondrously to shape of Angell bright,
Puts on eternitie; thine eyes now no more eyes,
But newly-flaming starres, do beautifie the skies.
Thou drinkest now thy fill of Nectar wine, thy day
Of Saboth neuer ends; the vaile now draw'n away,
Thou seest God face to face, and holily vnite
Vnto the Good Three-one thou liu'it i'th infinite
An Angell new: but lo thou leauest here behind
Men of vnbounded lust, their hands rake all they find,
Their bellie like a gulfie is euer gluttonous,
Their tongue malicious, their bodie incestuous.
Yea (would a man beleeu't?) the very chosen race,
And holy peopl' of God, th'adopted sonnes of grace,
They are (alas) the men most impudent of all;
They gallop after sinne with bit in teeth, and fall
T'embrace in lustfull hear mans daughters lewd and vaine,
Profanely tempering the blood of *Seth* and *Cain*:
So with a shamelesse eye they choose the gawdy face
Before the godly mind: From these foule beds a race
Of Gyants (God knowes what) spring vp with bloodie minde,
Strong

The Patri-
archs chil-
dren sur-
rupt them-
selves by
marrying
with the
profan race
of Cain.

Geans en-
gendrez
de ce me-
flinge.
Courroux
de Dieu
contre le
premier
monde.
Gen. 6 3.

Deluge v-
niuersel sur
le premier
monde dôt
nul n'ef-
chappe
fors Noë,
& ce qui
estoit en-
clos avec
lui dans l'
Arche. Gen.
6.7. & 8.

*Je ne sçay quels Geans, cruels, hants à la main,
Pestes de l'Vniuers, fieux du genre humain,*

*Adonques Dieu, qui voit que sa lente iustice
Par ses trop longs delais confirme leur malice,
Ne voulant plus plaider, colere, se resont
D'abolir soudain l'homme, & pour l'homme ce Tout :
Au moins tout ce qui fend les airs à tire d'aile,
Ou qui hante, mortel, la terre riche-belle.*

*Il ouvre d'une main les fenestres des cieus,
D'ou tombent mille mers sur les chefs vicieux
Des rebelles humains, De l'autre poing il serre
L'espongeuse rondure de l'exécrable terre :
La met dans le presseir, & lui fait pen à pen
Regorger tous les flots qui iadis elle a beu,
Dans chaque creux rocher vu grand torrent s'avine :
La neige à son secours des montaignes arrive :
Les Cedres & Sapins ne moustrent que les bras :*

Les fleuves se font hants, & leurs bors se font bas.

*Las ! quid' arriere-fils perdis-je dans les abîmes
Pour ne sçavoir nager ? & sans les aspres cimes
Des monts plus éleuez, sur qui les plus gaillars
Pour se sauuer du flot, grimpent de toutes pars,
Je serois sans neueux. Mais quoy ? las ! mais quoy l'onde
Fait ia moindre ces monts : la surface du monde
Deuient un grand estang. Enfants, où suyez-vous ?
Las ! vos pieds sont par tout talonnez, au courroux
Du Dieu croule-Vniuers. Le flot ia tout ranage :
Les fleuves & la mer n'ont desia qu'un rinage :
Sçauoir un ciel noirci, un ciel qui chargé d'eaux
Vent produire, irrité, des Oceans nouueaux.*

O pere sans enfans ! O pere miserable !

O riens par trop secends ! O race domageable !

O gouffres inconnus, ou pour moy desconnerts !

O naufrage du monde ! O fin de l'Vniuers !

O ciel ! O vaste mer ! O terre non plus terre !

O chair ! sang ! A ces mots la tristesse lui serre

Les conduits de la voix. Il meurt presque d'ennui,

Et l'esprit prediseur se retire de lui.

Exclama-
tion pleine
de passi-
ons & affe-
ctions bien
accommo-
dees à ce
disco urs.

Strong, fierce, plagues of the world, and whips of Iunane
Then God who sees that sinne more by the long delay (kind).
Of his reuenging hand encrease day by day,
Is angrie and now no more will plead the reason why;
But man an all for man will sodainly destroy:
At least what ere with wing doth clip the yeelding aire,
Or haunt in mortall stare the land so richly-faire,
With one hand sets he ope the windowes of the skie,
Whence on mens rebell heads there falleth from on hie
A thousand showrie seas; he gripes i'th' other hand
The soaken spongie globe of th' all defiled land,
And sets it hard in presse, and makes it cast anon
What floods it euer dronke sen first the world began.
From euer vaulted rocke great riuers gin to flow,
And downe-hill so encrease with floods of moulten snow,
That Firre and Cedar trees scarce any bow do show,
The war'r swol'n so hie, and bankes are sunke so low.
O what posteritie for want of skill to swimme,
Loose I within these gulfes, yet some full brauely climme
The craggie peakes of hills, t'escape the raging deepes,
And grapple about the rockes, but (ah) the war'r vp creeps,
And lesning all these hills makes all the world a meere.
My children whither now? O whither can you steere (world
From God, but vnto God? whose anger hath shooke the
Quite cut-off all your legs, in flood your bodies horld.
Now grows y^e flood so high that th'erth is more then drown'd
The riuers and the sea haue all one onely bound,
To wit, a cloudy skie, a heau'n still full of raine,
As traueilling with child of many another maine,
To make me childerlesse. O father miserable!
O too-to fruitfull reines! O children dammageable!
O gulphes reuealed for me that were before vnkown!
O end of all! O world enwrackt and ouerflow'n!
O Heau'n! O mightie sea! O land now no more land!
O flesh and blood! but here his voice began to stand;
For sorrow stopt the pipe, and ny of life bereft him:
So fall'n a swoond with griefe the Prophet Spirit left him.

5
Annotations vpon the end of *Adam*
and beginning of *Noe*.



He winning Territorie. The verses are grave, and full of maiesticke, and agreeable to the person that speakes, *Adam* sheweth vnto his sonne in how many daies the world was created; and how many ages it shall endure. To giue more weight to this declaration, he brings in the first of Mankind, to speake thereof as it were by the rauishing power of the holy Ghost; for that

his purpose was to ioine to the former discourse of Creation, the sequelle of diuers ages of the world, which *Adam* could not speake of, but by Spirit of prophacie.

1. *That first.* As God created Heauen and Earth in sixe daies, and rested the seuenth; so *Adam* shewes that the world shall continue sixe ages, and in the seuenth shall be the eternall rest of the Church triumphant in Heauen. Some there are, both old and new writers, who discoursing on this number of six, and constring to their purpose the saying, *That a thousand yeres are as one day before the Lord*, haue imagined that the world from beginning to the end shall fulfill the number of six thousand yeres; to wit, two thousand before the law, two thousand vnder the law, and two thousand vnder Grace. But this opinion hath so little foundation in holy Scripture, that contrariwise it is refuted rather by expresse testimonie of Christ, who saith, the latter day is vnknowne both to men and Angels. Now that which the Poet propouedeth here concerning the worlds six ages, not defining the number of yeres, it is founded in the word of God. The first age then begins from *Adam* and continues till *Noe*, 1656 yeres. The second from *Noe* who built the Arke, and planted the Vine, till *Abraham*, 292 yeres. The third lasteth from *Abraham*, the great sheeheard drawne out of Chaldea, who obeying the voice of God was readie to sacrifice his onely sonne *Isaac*, from *Abraham* (I say) vnto *Dauid* 942 yeres. The fourth, from *Dauid* the valiant and nimble sheeheard, who with one cast of his sling ouerthrew the Gyant *Goliath*; and of sheeheard was made King, renowned aboue others; who was also a great Prophet, and excellent in Poetrie and Musicke; vnto the taking of Ierusalem vnder *Zadachiar*; who after hee had seene his children slaine, and the people of Iudea led captiue into Babilon, had his eyes put out; contains 475 yeres. Now, from the destruction of the first Temple built by *Solomon*, vnto the destruction of the second Temple destroyed by the Romans, about fortie yeres after the death of Christ, some reckon 656 yeres; and that's the fift age. The sixt holds on from Christ to the worlds end. If this latter age last yet but 31 yeres longer, the Lord

shall

shall have attended it with as long patience as he did the former world, destroyed by the Flood; but the destruction of this world shall be by fire. Hereof see what Saint Peter saith in the third Chapter of his second Epistle.

3 *What shall I hope (saies.)* In all the rest of this discourse vpon the first day of the second weeke, the Poet makes a tie of the Historie in holy Scripture contained from about the end of the fourth Chapter of Genesis, to the end of the fourth. *Adams* first consideration here is of his descendants by *Cain*: who given wholly to the world, forgot to exercise themselves in godlinesse and true justice: Whereupon there ensued such vngodlinesse, vnihteousnesse, and debauched life, as brought the deluge and vniuersall flood vpon them. *Adam* foreseeth that such as shall be liuing in the latter age (wherinto we are fallen) are like to be wondrous peruerse, fithence his lo reere successors, even in his life time, must perueke the iust Iudge of All.

The Poets haue fained foure ages of the world, the first of Gold, the second of Silver, the third of Braffe, the fourth of Iron: And we may put thereto a fifth, mingled with Iron and Clay. They said the first was of Gold, for the abundance of all good things: for then was there more knowledge and wisdom in the soule of man; Justice and all other vertues were more honored, mens bodies were much more big, strong, and vigorous: and so much the longer liuing, by how much the lesse they need care to maintaine health. After this life so commodious and easie, there followed another more troublesome; and, after that, a third and a fourth, declining still by little and little, from worse to worse. Compare the peaceable time of *Adam* with the broyles and massacres of these our dayes, and you shall see plainly in the one Gold, and in the other Iron. Nay even in the daies of *Hesiod* and *Ouid*, many hundred yeares agoe, the Iron age is discovered by their complaints. But in that Golden age, before the flood, when *Adam*, *Seth*, *Enos*, *Hameh*, and other excellent Patriarches liued in the schoole of God, reigned ever good order: or, if there were any disorder, as in *Cain* and his line, which corrupted the posteritie of *Seth*; that same *Enos* and other good men found remedie for it. Whereas now a daies vice it selfe is held a vertue, and right is tried onely by the sword's point: so are both the bodies and soules of men decayed and abused. But, least these my notes turne to a Satire, let vs stay them here with the 12 verse of the 12 chapter of the Apocalips, well agreeing with this latter age. *Wo to you inhabitants of the Earth and Sea, for the Dinell is come downe vnto you, which hath great men knowing his time is short.*

4 *His traitor and rebell Soule.* For example of vice and wickednesse, he noteth *Lamech*, mentioned in the fourth and fift Chapters of Gen. accusing him to haue tripled the Pair of man: that is, to haue brought in Polygamie, by marrying and hauing two wives at once; so as contrarie to the Lords appointment (who of one body made two, and of two but one) he went about to ioine three bodys in one: and whereas hee ought to haue but one wife, tooke two, viz. *Ada* and *Tilla*. Beside this defiling the marriage

bed (which the Apostle saith, Hebr. 13. is honourable among all men, and calles it the bed vndesiled) *Lamech* is here also accused, to haue embrused his sword with the blood of his Grand-fathers Grand-father, that is, to haue killed *Cain*, of this descent see Gen. 4. where you shall finde *Lamech* in the seventh degree; counting *Adam* the first, and *Cain* the second, &c. *Phil. Judaeus* (*Lib. de Praemijs & Poenis*) holds that *Cain* was not killed; but, as his offence was a thing neuer knowne before; so was it punished after a new fashion: and bearing a certain mark of Gods anger, languished in continuall misery, without hope of grace, or comfort. Certaine ancient Doctores giue *Lamech* the title of a Murderer & bloody minded Man; and his menaces in the Text shew no lesse: hence it is that the Poet, after diuers others, hath gathered that *Cain* was killed by *Lamech*; some say purposely, some vnawares. But these Traditions hauing no ground in holy Scripture, and little concerning the stay of our faith; let the Poet say, and the Reader thinke what they will; Howbeit *Moses* sheweth plainly that this *Lamech* of *Cains* Posteritie was a cruell man, and giuen to his pleasure.

5 But *Enos*, O thou Saint. It is recorded by *Moses*, Genes. 4. Ch. the last verse, that vnto *Seth* the third sonne of *Adam*, was borne a sonne called *Enos*; and it followeth that then men began to call on the name of the Lord, as much to say, as then began a distinction apparent betweene the Church of God and the Race of *Cain*. For as much as *Adam*, *Seth*, *Enos*, and their Families only of all the World, called themselves the children of God, and reioyced in that name. The Poet so followes this exposition, that he ioynes in opinion with such as say, when *Enos* came into the world, *Adam* was 135. yeares old; and that then the Race of *Cain* was so multiplied, as the seruice of God began to be of small account, the due calling vpon his name neglected, and the doctrine of Sacrifices mis-vnderstood. Whereupon these good Patriarkes, perceiving the disorder, opposed themselves against it, by all the best meanes they could. Some learned men there are, who consider the words of *Moses* otherwise, and as though in the time of *Enos*, some others, even the descendents of *Seth* also, with whom the truth of God remained, began to be debauched in following the course of *Cainites*. Howsoever, most likely it is, that *Enos* and other good seruants of God by all meanes endeauoured to maintaine true righteousness and holiness, and so much the rather, because they saw that issue of *Cain* giuen ouer wholly to the world. And hence it is that we reade in the sixth Chapter of Genesis, that the posteritie of *Seth* were called the Children of God; and there also, by the Daughters of Men are meant women descended of *Cain*.

6 See *Enoch*. *Moses* is briefe, but as graue and pithie as may be, speaking of the holy Patriarke *Enoch*, Gen. 5. 22. *Enoch* after he begat *Methusala*, walked with God three hundred yeares; and begat sonnes and daughters. So *Enoch* walked with God and appeared no more; for God took him. To walke with God, is to please God, as the Apostle expounds it, Hebr. 11. Hereto the Poet affords his learned Paraphrase. As that *Enoch* dyng to himselfe and liuing vnto the Lord, was exercised daily in meditation of the ioyes of heauen, and raised himselfe, as it were, aboue the world with the wings of faith, fasting & prayer.

As

As also the Apostle saith, *By faith Enock was taken away, that he might not see death; neither was he found; for God had taken him away.* Saint Iulie, in his generall Epistle, saith that *Enoch* the seventh from Adam, prophesied against the wicked, saying: *Behold the Lord cometh with thousands of his Saints, to give judgement against all men, and to rebuke all the ungodly among them of all the wicked deeds, which they have ungodly committed; and of all their cruell speeches, which wicked sinners have spoken against him.* The Poet holds (according to the opinion of many Divines, both old and new) that *Enoch* was taken both soule and body vp into heauen, for a manifest witness, to the former world, of euerlasting life. For this was no such insensible departure or disappearance as is of the soule from the body. And whereas the Apostle saith, hee was not found; it shewes, that such, as then liued in the world, had to heare this miracle, and after diligent search made, the godly were much comforted thereby, as the wicked could not but be much dismayed. Moreover, the Chronicles doe reckon but fiftie six yeares betwixt the death of Adam, and the taking vp of *Enoch*; and as the death of the one taught all After-comers to thinke on their weaknesse; so the life of the other made the godly more assured of life euerlasting, and glory of body and soule for euer. I desire each Christian Reader to consider well the fift Chapter of Genesis; that he may well compare the times of these Patriarkes, and marke how long some of them liued with their fore and after-beers, whereby they might the better learne of the one, and teach the other, what was the true seruice of God.

7 *Men of vntoyned lust.* Although the first world endured 669. yeares after the Assumption of *Enoch*; yet true is the Poets saying, that after this Patriarke was gone, all godlinesse, holinesse and righteousness began to decay; howsoeuer Noe, and his Father Lamech, and his Grand-father Methusala (who deceased not many moneths before the Flood, but in the same yeare) did set themselves mainly against those disorders; and shewed themselves, euen by way of preaching, to be as it were the Heraulks of Iustice. *Moses* shewes plainly the particulars throughout the whole fift Chapter, and, in the beginning of the sixt, what horrible sinnes the descendants of *Seth* committed by ioyning themselves to those of *Cain*: as first the neglect of Gods word; then, Tyranny, violence, oppression, iniustice, wantonnesse, polygamic, or huiuing more wiues at once than one, and all wickednesse growne to a height altogether vncorrigible: so as the estate both of Church, Kingdome, and Family, were all turned vpside downe; and, to be short, a deluge of impiety and filth had couered the face of the whole earth.

8 *Of Giants (God punishes what.)* *Moses* saith (Gen. 6.4.) that in those daies were Giants vpon the earth, and chiefly after that the sons of God (which were the posterity of *Seth*) grew familiar with the young women descended of the line of *Cain*, and had issue by them. He saith also that these Giants were mightie men, which in old time were of great renowne. Some apply the word Giant to the exceeding stature of those men, whereby they made all afraid that beheld them; Others, whom the Poet followes, to the Tyranny and violence of such as liued immediately before the Deluge: among whom some there were, who bore all afore them, and became a terrour to

all others. *Geropius* in his *Antiquities*, handleth at large this point concerning *Gyants*; especially in his second booke entituled *Gigantomachia*. *L. Chassagnon* hath answered him in a Latine Treatise, where he disputeth of the exceeding height these *Gyants*. &c.

9 *Then God who saith*. The causes of the Deluge, the fore telling, and execution thereof, are set downe by *Moses* briefly, but sufficiently, and hereto may be applied that which our Lord and Sa- our saith, as touching these

L'ARCHE.

The second day is call'd Noe; because the most remarkable things, in all the time of that holy Father and his successors untill Abraham, is there represented in foure Bookes following, and thus entituled: Th'Arche, Babylon, Colonies,

Auant propos,
auquel par vne
modeste plain-
te le poëte
rend les lecte-
urs attentifs,
& se fait voye
à l'invocation
du nom de
Dieu.

S I vous ne, coulez plus ainsi que de consurme
Et sans peine, & sans art, ô saints vers, de ma plumez
Si le Laurier sacré, qui m'ombrageoit le front,
Esneille se flétrit: & si du double Mont,
Où loin de cest Enfer vostre Franie habite,
Ma muse à corps perdu si bas se precipite:
Accusez de ce temps l'ingrate cruaute,
Le soin de mes enfans, & ma foible santé.
Accusez la douleur de mes pertes nouvelles:
Accusez mes priees, accusez mes interces.
Voila le contrepois qui tire, violent,
En bas les plus beaux soins de mon esprit volant:
La gresle de mon champ: les poignantes espiues,
Qui estoient en fleur les semences diuines
Qui germoient en mon ame. O Dieu, dessestre moy.
De tant d'empeschemens: r'allume de ma foy
Les charbons presque esteints: attiede un peu ton ire,
Et de moy ton esprit, ô Seigneur, ne retire.
Peigne, dore, poli mes vers mieux que deuant:
Et permets que ie soy, non point tel que le vent
Qui desfluye, mutin, sa bruyante puissance
Contre l'orgueil des monts voisins de sa naissance:
Desflante les furests, & fait par son contrainx

Comparaison
propre, enri-
chissant le
saint desir du
Poëte.

Dans

latter times, which he compareth to the time of Noe, Matth. 24. As also that of St. Peter in his first generall Epistle, 3. 20. and in his second, 2. 5. Lay also to this prediction of Adam, the description of the generall Flood, set downe by the Poet at the end of the second Day of his first weeke. All this requites a full Commentary; but this may suffice in briebe.

The end of the second weeke's first Day, called Adam.

The first Booke of Noe, called the Arke.

and Columnes or Pillars: whereof the first is as it were a briebe Commentary upon diuers passages of the six, seuen, eight, and ninth Chapters of Genesis. But heare the Poet.

Diuine Verse, if with ease thou flow not as tofore
 Fie out my weary quill, but make me toyle the more:
 The sacred crown of Bay, that wont my fore-head
 If now decheueled, it wither, dwindle, fade: (shade,
 So that my Muse be false into these earthly helms
 From that twypointed Mount where thine *Frankie* dwels,
 Accuse the deadly fewds of this vnthankfull Age,
 My many suits in Law, mine often gardiansage,
 My household care, my grieve at late and sundry losses,
 And bodies crasie stare: these and such other crosses,
 They downward force my thoughts aspiring heretofore,
 And damp my Muses wings that erst so high did soare.
 This haile beats downe my corne, these buihes & these weeds
 Before my haruest comes choak-up those heau'nly seeds
 That in my soule shor-out. 2. O rid me of all these lets,
 My God and Father decreet kinde in meth'emberets
 Of Faith so nie put out: and, least mans wit deceiue me,
 Be pleas'd, ô Lord, and ô let not thy spirit leaue me!
 Paint, varnish, guild my Verse, now better then before,
 And grant I be not like the winde that in a rore
 Sends all his hurring force vpon the first he meers
 And proudest hills of all, rooting trees, scouring streets,
 That driuing o're the plaine, makes with his angry blast

The Poets modest complaint to breed attention, and make way for his Inuocation.

The

*Dans les plaines bondir les scintillans cailloux :
 Mais courant il se lasse, & sa carrière isuelle
 De lieu en lieu perd une plume de l'aile.
 Que plustost ie soy tel qu'un fleuve qui naissant
 D'un sterile rocher, goutte à goutte descend :
 Mais tant plus vers Thetis il suit loin de sa source,
 Il augmente ses flots, prend force de sa course :
 Fait rage de choquer, de bruir, d'escumer,
 Et de daigne, orgueilleux, la grandeur de la mer.
 Le prophete discours de nostre premier pere
 Ne fut point sans effect. Car le ciel, qui colere
 Scait punir les humains obstinément pervers,
 En fin en senelit sont les eaux l'univers.
 Jamais plus des siseaux les bandes peintures
 N'eussent d'un vol hardi deffies les Borees.
 C'eust esté fait de nous ; & la terre eust en vain
 Poussé hors tant de fruits, tant d'herbe, tant de grain :
 Si le fils de Lamec, d'un nouvel artifice
 N'eust charpenté, penible, un si vaste edifice,
 Que dans ses cabinets, saint asile, il recent
 Les parens accouplés de tout ce qui se ment.*

Au fin du se-
 conde tour de
 la premir Se-
 main.

*Ils n'y furent entrez, que dans l'obscure grotte
 Du mutin roy des vents le Tout-puissant garotte
 L'Aquilon chasse-nur, & met pour quelque temps
 La bride sur le col aux forcez. Autant.
 D'une aile toute moite ils commencent leur cours.
 Chascun poil de leur barbe est une humide source :
 De vives une nuit enveloppe leur front :
 Leur crin des bagoules tout en pluyes se fond :
 Et leur dextres pressants l'épaisseur des nuages,
 Les rompent en esclairs, en pluyes, en orages.
 Les torrens escumeux, les fleuves, les ruisseaux
 S'enlent en un moment : ia leur confuses eaux
 Perdent leur premiers bords, & dans la mer salée
 Ranageant les moissons, courent bride anallée.
 La terre tremble tout, & treffuant de peur
 Dans ses veines ne laisse une goutte d'humour.*

The stones to bound againe and fire sparkles cast,
 But fainteth more and more, as though his winged sway
 Did scatter here and there her feathers by the way.
 O rather make me like the streame that drop by drop
 At first beginning falls from some rocks barren top;
 But farther from the Spring and nar to *Thetis* flowing,
 Encreaseth in his waues and gets more strength by going;
 And then enbyllowed-high doth in his pride disdain
 With some and roaring din all hugentle of the Maine.
 It came to passe at length, as our fore-fire foretold
 And hauesied long before, that angry heau'n enrould
 And toomb'd the world in flood, t'auenge (as well it can)
 The many plighted sinne of stubborne harted man.
 Ne'r had the birds againe in coueys checky-pide
 The windy-whirled ayre with hardy flight deside;
 Nor beast nor man had beene: but on the land in vaine
 Had sprung all kinde of fruit, of tree, of hearbe, of graine:
 Had not the godly sonne of *Lamech* learn'd the skill,
 And tooke the paine to build, that Arche huge as an hill,
 Which of all breathing kinds safe from so great deluge
 A paire of breeders held in sakers saint refuge.
 When all were once i'th' Arche, Th'almighty bindeth fast
 In Eols closest caue the cleering Northen blast,
 And lets the South goe loose; he flyes with myslie wing:
 From each bristle of his berd there trickleth downe a spring:
 A cloggy night of myst embowdeth round his braine,
 His haire all bushy-shagd is turned into raine.

*At the end of
 the second day
 of the first
 weeke.*

He squeaseth in his hand the sponge of cloudy floods;
 And makes it thund'r & flash, & powre down showry floods.
 Forthwith the foamie drains, the riuers and the brooks,
 Are puffed vp all at once: their mingled water lookes,
 And cannot finde, her bound; but hauing got the raine,
 Bears haruest as it runs into the brackie Maine.
 All Earth begins to quake, to sweate, to weepe for feare,
 That nor in veine nor eye she leaueth drop or teare.

C

And

Et toy, toy-mesme, O Ciel, les esclases desbordes
 De tes larges marests, pour desgorger tes ondes
 Sur ta seur, qui vinant & sans honte & sans loy,
 Se plaisoit seulement a desplaire a ton Roy.
 La la terre se perd, ja Neree est sans marge,
 Les flouves ne vont plus se perdre en la mer large,
 Eux-mesmes sont la mer, tant d'Oceans diners
 Ne font qu'un Ocean, mesme cest vaiuers
 N'est rien qu'un grand estang, qui vient ioindre son onde
 Au demeurant des eaux qui sont dessus le monde.
 L'estourgeon cossioient les cimes des Chasseaux
 S'esmerveille de voir tant de toits sous les eaux.
 Le Manat, le Mular, s'allongent sur les croupes
 On n'aguere broutoyent les sautes lantestroupes
 Des cheures porte-barbe : & les Dauphins camus
 Des arbres montaignars rarent les chefs ramus.
 Rien ne sert au lenrier, au cerse, a la tigresse,
 Au lieure, au canalot, la plus vifte vitesse :
 Plus il cherche la terre, & plus & plus (belas)
 Il la sent, effrayé, se perdre sous ses pas.
 La Bieure, la Tortue, & le fier Crocodile,
 Quiadis iouissoient d'un double domicile,
 N'ont que l'eau pour maison : les loups & les aigneaux,
 Les lions & les dains voguent dessus les eaux
 Flanc a flanc, sans soupçon, le vautour, l'arondele,
 Apres avoir long temps combattu de leur aile
 Contre un certain tresail, en fin tombent lasses,
 (N'ains on se percher) dans les flots courrouces.
 Quant aux poures humains, pense que cestui gaigne
 La pointe d'une tour, l'autre d'une montaigne :
 L'autre, pressant un cedre or' des pies, or' des mains
 A boniters, granit au plus hant de ses rains.
 Mais lui, les flots montans a mesure qu'ils montent,
 Sondain qu'ils sont arrest sondain leur chef surmontent.
 L'un sur un air flotant ban, ardeux se commet,
 L'autre vogde en un cofre, & l'autre en une mer :
 L'autre encor mi-dormant sent que l'eau de borde

The first Booke of Noe.

11

And thou, O heau'n, thy selfe draw'lt all the secret fufes
Of thy so mighty Pooles to wash away th'abuses
That had thy sister soyled, who void of law and shame
Pleas'd onely to displease thy King and scorne his name.
Now lost is all the land. 5. Now *Nerreu* hath no shore ;
Into the watry waste the riuers run no more ;
Themselues are all a Meere, and all the sundry Meeres
Thaz were before, are one: This All naught else appears
But as a mighty Poole, and as it would conuent
And ioyne flood with the floods aboue the firmament.
The Sturgeon mounting ore high Castles is abasht
To see so many townes all vnder water dast.

6. The Scaluies and the Scales now wand'r about the rocks,
Where late of bearded goats, were fed the iumping flocks,
Carnoyfed Dolphins haunt the place of birds, and browfe
Vpon the hugest hills, the tallest Cedar browes.
A Greyhound or a Tygre, a Horse, a Haie, a Hinde,
It little auails them now to run as wight as winde,
They swin and try to stand, and all but little auails them ;
The more they footing seeke (alas) the more it failes them.
The cruell Crocodile, the Tortelle and the Beuer
Haue now but wet abroad thar wet and dry had cuer.
The Wolfe swims with the Lambe, the Lyon with the Deere,
And neither other frayes, the Hawke and Swallow steere
About with weary wings against a certaine death,
At length for want of pitch in fierce waue loose their breath.

But miserable men, how fare they ? thinke one treads
On point of highest hill, anoth'r on turret-leads ;
Another in Cedars top bestirs him hand and foot
To gaine of all the boughes the farthest from the root.
But (ô alas) the Flood, ascending as doe they,
Surmounteth every head, whereas it makes a stay.
Behold then some their liues to floating planks commit,
And some in troughes, and some in coffers tottering sit :
One halfe asleepe perceiues the war' away to iogge

C 2

His

Sa vie & son salut n'eût point d'une onde.
 L'autre de piez & d'horizon mesure l'amont
 Résiste à la fureur du flot, qui fraîchement
 A son flanc abîme ses germeaux, sa more,
 Le plus cher de ses fils, sa compagne & son pere:
 Mais en fin il se rend, in las de trop ramer,
 A la discretion de l'indiscrete mer.
 Tout tout meurt a ce coup: mais les parques cruelles,
 Qui adis, pour raclez les choses les plus belles,
 S'armoyent de cent barbois, n'ont ora pour bourreaux
 Que les efforts baveux des bouillonnantes eaux.
 Tandis le patriarche qui doit peupler le monde
 Seillonne sur les monts la surface des ondes,
 Et ja la sainte nef sur l'eschine azurée
 Du superbe Ocean navigoit assurée,
 Bien que sans mast, sans rame, & loin loin de tant port:
 Car l'Eternel estoit son pilote & son Nord;
 Trois fois cinquante iours le general naufrage
 Degasta l'univers: durant un tel ravage
 Noe n'abrege point par ieux & vains discours
 L'ennuyeuse longueur & des nuicts & des iours.
 Ains, comme aux mois plus chauds la doux-tombante
 Que la champaigne attend d'une bouche alterce, (over,
 Fait reuerdir les prez, & refleurir les fleurs,
 Que le ciel & l'Auton fassent de leur chaleur;
 Le miel charme-sanci, qui doucement distille
 De son gosier disert, r'anime sa famille,
 Flate son desespoir, tarit ses teides pleurs,
 Et reue son cuer abat de douleurs.
 Courage, mes enfans, bon cuer, ja dien retire
 Les meurtriers Oceans que le vent de son ire
 A soufflé sur le monde: ira qui semble armer
 Contre nous pour un temps le ciel, l'air, & la mer,
 Tout ainsi que bien tost sa pisoyable grace
 Rendra le ciel serain, l'air doux, la mer bonace.
 Son ire & sa pitié se suivent tour à tour
 L'ire est comme un esclat, qui ne fait point sejour

Il console & en-
 courage sa famille
 par la considéra-
 tion des grandes
 miséricordes du
 Seigneur, qui
 n'oublie point à
 tousiours ses en-
 fants.

His bed and life at once, another (like a frog)
 Casts out his hands and feet in equall bredth and time,
 And struuing still with head aboue the flood to clime,
 Sees nere him how before it newly drownd his brother,
 His only child, his wife, his father, and his mother :
 At length his weary limbes, no longer fit to scull,
 Vnto the mercy yeeld of wa'r vnmercifull.
 All, all now goes to wracke; yet Fares and deadly feare,
 That earst with hundred kindes of weapons armed were
 To spoile the fairest things, now only by the force
 And foamy sway of Sea make all the world a corse;
 Meane while the Patriarch, who should the world refill,
 Plowes vp the fallow-waue aboue the proudest hill;
 And th'Arche on dapled backe of th'ocean swoln with pride,
 Without or mast or oare doth all in safety ride,
 Or ankers ankerlesse, although from hav'n so farre :
 For God her pylot was, her compasse and her starre.
 A hundred fittie daies in generall profound

Thus is the world ywrackt; and during all the flound
 7 Good Noe abridgeth not the space of night or day,
 Nor puts-off irksomnesse with vaine discourse or play;
 But as in dog-day seas'n a raine shed west-by-south,
 When Earth desires to drink & thirst hath parcht her mouth,
 Reflowreth euery stalke, regreeneth all the field, (peild:
 That sunne and southerne wind with drought before had
 So from his pleassull tongue falls cheering dew and aire,
 Ralliuing all his house and bearing downe despaire.
 And thus he wash their face and wyp'd away their teares,
 And raised vp their heart opprest with vgly feares.
 Good cheere (my lads) quoth he, the Lord will soone rebinde
 And stop the nardring Seas, which his fierce angers winde
 Hath whirled ore the world; and as his ang'r (I finde)
 Hath armed Sea and Aire and Heau'n against our kinde;
 So shall sure, ere be long, his mercy more renownd
 Cleare heau'n, vnghust this ayre, & bring the Seas to bound.
 Still follow one anothe'r his Anger and his Grace.
 His anger lighening-like it stay's not long in place:

*He'ncourage
 his familie with
 conjsideration of
 God's great mer-
 cies who neuer
 forgets his chil-
 dren.*

*Long temps en mesme part : & l'autre sous ses ailes
 Coudre de pere en fils les familles fideles
 Dieu, le bon Dieu depart l'ire aux chiches pois,
 Et sans pois la pitié. Il nous bat quelque fois
 Sur nos biens, sur nos fils, sur nos corps, sur nos ames :
 Mais il jette soudain ses verges dans les flammes.
 Il nous frappe du doigt, mais non de tout le bras.
 Il sonne plus souvent, qu'il ne foudroye pas.
 Et prudent Oeconome, Il fait boire aux fideles
 Le vin de sachelere, & la lie aux rebelles.*

*Ainsi le Pere saint du second Univers
 Celebroit du Seigneur les traitemens divers.*

Cham plein d'impieeté, est introduit repliquant à son pere, & combatant en diverses sortes la sage & irreprenhible providence de Dieu tout puissant & tout bon l'humble deuotion de Noe.

*Mais Cham, qui nourrissoit dans sa lasche poitrine
 Du profane Atheisme une auenue racine :
 On qui ia desiroit degrader le grand Dieu
 De ses ordres sacrez, pour occuper son lieu
 Et, Damon, posseder un temple magnifique
 Sous le nom de Iupin dans les sables d'Afrique :
 En rechinant la face, & fronçant le sourcil,
 D'un accent desdaigneux parle à son pere ainsi.*

*Las ! que ie suis marri que ces craintes seruiiles,
 Geines des bas esprits, & des ames debiles,
 Prenent en vous tel pied ! Mon pere, hé, voulez-vous
 Toujours d'un Inge seint redouter le courroux ?
 Vous voulez vous forger un Censeur, qui balance
 D'un inutile pois vos mots, inge vostre silence,
 Et conte vos cheueux ? un fin Contrerolleur,
 Qui tient toujours en main la clef de vostre cœur :
 Vos soupirs enregistre, espie vos pensees,
 Et les pechiez presens ioint aux fautes passees ?
 Un barbare Bourreau, qui d'un glaive saigneux
 Menace nuit & iour vostre col crimineux ?*

*Hé ! ne voyez-vous pas que cest auenue xele,
 Ceste bigot ardeur, forge en vostre cervelle
 Mille impies erreurs ? que la credulité
 D'une extreme vous pousse en l'autre extremité,
 Faisant un Dieu qui sent mille orages dans l'ame,*

But th'other vnder wing it broodeth as an Hen,
The manifold descents of faithfull-hearted men.
The Lord, the gracious Lord, bestowes his wroth by waighr,
And neuer waighes his grace; he whips vs & throwes straight
His rod into the fire; wer't on our body laid,
Or soule, or childe, or goods; he makes vs only afraid
With fingers tyck, and strikes not with his mightfull arme.
More often thunders he, then shoots a blasting harme.
And, wise-houholder-like, giues them that bend him knees
His angers wholsome wine, and enemies the lees.

This wise, that holy man, sire of the second age,
Discourseth on the praise of Gods both loue and rage.

8 But Cham in whose soule heart blind roots were largely
Of godlesse vnbeleefe that thought ere this t'vnthrone (sone
The mighty God of beau'n, and beare the scept'r himselfe:
To hold in Africke sands, with helpe of hellish Elfe,
By name of *Hammon Ioue*, some temple stately built,
Where, as a God, he might haue Altars bloudy-guilt:
With anger-bended brow, and count'nance ill apaid
Thus in disdainfull tone his father checkd; and said,

*Wicked Cham
replies vpon his
father, and da-
uers maies op-
poses the wise
and blamelesse
providence of
God, and the
good and humble
devotion of
Noe.*

9 Fie father, I am asham'd to see on you lay hold
These slauish thoughts, that seize base minds and flie the bold.
This fained angry Iudge thus alway will you feare?
As peyzing words and thoughts, and counting euery heare?
A Censour faime you still that beares in hand the keyes
Of yours and euery heart; to search out when he please
Yours, and all hidden thoughts; yea all your sighs t'enroule,
And present faults and past together to controule?
That syming at your necke with bloud-embred knife
Is hangman-like at hand to cut the strings of life?

Alas perceiue you not how this hood-winked zeale
And superstitious heat (to reason I appeale) (smother?
Makes errours many and soule your wits bright lampe to.
How light beleefe you driues from one extreame t'another?
You make a thousand qualmes your great Gods heart to
Strike: You

*Les Athées
condemnent a da-
ciement la
miséricorde & la
justice de l'E-
ternel.*

*Plus furieux qu'un Ours plus lasche qu'une femme ?
Celui qui, mal de cœur, pleure en voyant pleurer,
S'esmeut du mal d'autrui, & ne void point tirer
Une goutte de sang, que foible, il ne se pâme,
Sous un masle estomac cache un vray cœur de femme :
Comme celui, qui fier laisse en toute saison
Aux roides flots de l'ire emporter sa raison,
Et forcé, gromele un horrible menace,
Cache le cœur d'un Ours sous une humaine face.
Ce pendant vous v'ulez, que tantost vostre Roy
Se fonde tout en pleurs, ausi tost que le dog
Nous fait un peu de mal : & tantost il foudroye,
Il ranage, il assomme, il tue, il brule, il noye ?
L'orage d'un Sanglier ne brigande qu'un bois :
Un Tyran, qu'un pays. Et ce Dieu toutefois
Tempesté d'un despit, & tout transporté d'ire,
Extermine, cruel, le Monde son Empire.*

*O la belle justice ! En ou deux d'entre nous
Ont (peut-estre) pecheurs, irrité son courroux ;
Tous en portent la peine : & ses mains punissantes
Frapent mesme, ô pitié ! les bestes innocentes.*

*Mon pere, Dieu n'est point un esprit inconstant,
Picqué de tant diners, passionné, flotant,
Ireux, vindicatif : & qui pour une iniure
Renverse l'Univers, & sa propre nature.*

*Tant d'humides vapeurs, tant de nuaux flotans,
Tant de mers, dont le ciel avoit fais des long temps
Un riche magazin, du pois entrepressées
Se sont or tout d'un coup sur la terre versées.
Et puis l'air infini, qui par secrets tuyaux,
Rare, s'estoit perdu dans les sombres caueaux
Des monts, butes des vents, & changé sous la terre
En un crystal ondeux, par le froid qui le serre :
N'aguere vers le ciel salissant à bouillons
Seulement n'a noyé les moissonneux scillons,
Ains d'un flot couronné dans peu de jours couvertes
De Sapins montagnars les chancelles vertes.*

*Au lieu de s'of-
ficier jusques à
la main de Dieu
qui punit juste-
ment les hommes
à cause de leurs
iniquitez, les A-
thées (contre-
fais avec les Phi-
losophes) s'ar-
restent à Nature,
& pensent pou-
voir rendre vai-
son des jugemens
de Dieu.*

You make him fell as Beare, and queasie woman-like,
 Let any sinner weepe, his tender heart will melt;
 As if a wretches haime the great Commander felt:
 He fees no drop of bloud, but (crewe know what ailes him)
 Swoons, and in manly brest his female courage failes him:
 And yet you make him fierce, and suffering oft the sway
 And soamy streame of wroth to beare his reason away:
 With heart of sauage Beare in manly shape he feats;
 He rages then, he roares, he thunders out his threats.
 Thus if your naile but ake, your God purs fing'r ith'eye;
 Againe he kills, burnes, drownes, all for as light a why.

*Thus Atheists
 presumptuously
 censure the mer-
 cie and Justice of
 God.*

A wilde Boares tusked rage but only one Forrest harries,
 A Tyrant but a Realme; when angers tempest carries
 Your God against the world with such a spightfull ghust,
 As if his Realme of All should out of All be thrust.
 Here's Iustice! here's good Right! (what other can ensue it?)
 Some one or two perhaps haue sinn'd, and all doe rue it.
 Nay, nay, his venging hand (alacke) for our offence
 Destroys the very beasts for all their innocence.
 O fath'r it cannot be that God's so passionate;
 So soone in diuers fits, peace and warre, loue and hate:
 Or so giu'n to reuenge, that he for one default
 Should hurt his owne estate, and bring the world to naught.
 The many watric mists, the many floating clouds,
 That heau'n hath stored vp and long kept vnder shrowds,
 By selfe-waight enterprest and loosned of their bands,
 Now gush out all at once, and ouer-flow the lands.
 Then Aire amightie deale that vnder looser ground
 (As thinne it is) a way by secret leaking found,
 And lay in wind-shot hilles, by cold turn'd crystall waue,
 At first well'd vp the skie, then downward gan to raue,

*The Atheists (a-
 stirring with the
 Philosophers,
 ascribe vnto na-
 tural reason all
 that is done by
 the iust reueng-
 ing hand of God.*

And drownd the corny rankes; at length so sweld and wox,
 It pass'd the green-lock heads of tallest vpland okes.

Response de
Noë à tous les
blasphemes de
Cham.

Source de l'A-
theisme.

Quelle est la
fin des Athei-
stes.

1. Response.
Dieu est im-
muable.

2. Il est incom-
prehenfible..

Par ainsi les
hômes ne peu-
vent parler de
luy qu'impro-
prement.

Lors le Pere, d'igné d'une iuste douleur,
Arrache un long soupir du centre de son cœur,
Et prononce ces mots. O Cham race traisresse,
Honte de ma maison, chagrin de ma vieillesse,
Croire trop à toy mesme au saint Esprit trop peu,
Ade ton ingement le plus sain corrompu,
Et ie crain (ô bon Dieu, fay menteur mon augure)
Que du Pere tonnant la main pesamment dure,
Foudroiera sur ton chef. Ie crain que tu seras
L'obiet de sa fureur: & que tu publeras
Par l'estat mal-heureux de ton infame vie,
Ce qu'aujourd'hui ta bouche impudement nie,
Ie scay bien, Dieu merci, que ce Cercle parfait,
Dont le centre est par tout, est sur tout son rond trait
Que celuy qui sent est, ne sent dans son courage
De mille passions un tempesteux orage:
Qu'immuable il ment tout: & que d'un seul penser
Il pent bastir le ciel, & le ciel renuerser.
Ie scay qu'il a son throsne au milieu d'une flamme
Inaccessible à nous: que nostre ame est sans ame,
Nostre esprit sans esprit, lors qu'il vent concevoir
Dans son cercle fini son infini pouvoir.
Ie scay certes, ie scay que sa face estoilée
Est du flamant cerceau des Cherubins voilée:
Qu'on ne voit point le saint, le Grand, le tout-puissant,
Si ce n'est par le dos, & c'est mesme en passant,
La trace de ses pas nous est plus qu'admirable
Son estre est incompris, son nom est ineffable:
Si bien que les bourgeois de ce bas element
Ne peuvent point parler de Dieu qu'improprement.
Si nous l'appellons fort, ce sont basses louanges,
Si bien-heureux Esprit, nous l'egalons aux Anges;
Si grand sur tout les grands, il est sans quantité;
Si bon, si beau, si saint, il est sans qualité:
Veu que dans le parfait de sa divine essence
L'accident n'a point lieu, tout est pure substance:
C'est pourquoy nostre langue en un si hant subiect

10 By this the father gauld with griefe and godly smart,
A long sigh yexed-out from deepe cent'r of his heart.
And, ha vile *Cain*, quoth he, head of disloyall race,
Discomfort of myne age, my houses soule disgrace,
Vndon th'art, and deceiu'd, thy sence is growne vnfound
By trusting to thy selfe without the Spirits ground.
And sure I feare (but o! God let me proue a lyar)
I feare with heauie hand the lofty-thundring Syre
Will blast thy godlesse head, and at thee shall be floong
His angers fetic darts: that, as thy shamelesse toong
With bould and brazen face presumes now to deny him,
Thy miserable estate in time to come may trie him.

*Noes answer
unto all the blas-
phemies of Cham
and his like.*

I know (and God bethankt) this Circle all whole & sound,
Whose cent'r hath place in all, as ou'r all go'th his round,
This onely being power, seesles not within his mind
A thousand diuers firs driu'n with a counter-wind;
He mooues All yet vnmoou'd, yea onely with a thought
Works-vp the frame of Heau'n, and pulls downe what he
I know his throne is built amids a flaming fire, [wroughte.
To which none other can (but only of grace) aspire.
For breathlesse is our breath, and ghostlesse is our ghost,
When his vnbounded might in circl' he list to coast.
I know, I know, his face how bright it thorow shines
The double winged maske of glorious Cherubines.
That Holy, Almighty, Great, but on his backe behinde,
None euer saw, and then he passed like a winde.
The step-tracke of his feet is more then meruellable,
His Being vncomprisd, his name vnutterable:
That we who dwell on earth, so low thrust from the skie,
Do neuer speake of God but all vnproperly.
For, call him happie Ghost, ye grant him not an ase,
Abooue an Angells right: say Strong, and that's more base:
Say Greatest of all Great, he's void of quantitie:
Say Good Faire, Holy one, he's void of qualitie.
Ot his diuine estate the full accomplishment
Is mere substantiall, and takes not accident.
And that's the cause our tongue in such a losie subiect

*First that God is
infuse, unchange-
able, Almightie,
and incompre-
hensible.*

Pourquoy
nous ne pou-
uons pailer de
Dieu si non lu-
minement.

La repentance
& le change-
ment que l'es-
criture attri-
bue à Dieu est
loin de tout er-
reur & défaut.

Premiere com-
paraison à ce
propos.

Deuxiesme
Comparaison.

La Justice, ver-
tu en l'homme,
ne peut estre
vice en Dieu.
Dieu ne cha-
stie pas pour se
garantir &
maintenir :
mais pour ga-
rantir la vertu
& confondre
le vice.

Ne pouvant suivre l'ame, & l'ame son obiect,
Bogaye chaque coup : & voulant, pen-
sacorde,
Rendre le nom de Dieu plus redoutable au monde,
Par Anthropopathie elle le dit jaloux,
Repentant, Pitoyable, & Bruissant de courroux.

Bien est vray qu'il n'est point par ceste repentance
Accusé, comme nous, d'erreur & d'ignorance.

Le jaloux souvenir ne le rend ennieux :

La pitié, miserable, & l'ire, furieux :

L'Immortel a l'esprit serainement tranquille :

Et ce que l'homme fait, comme instrument fragile,

Et poussé par l'ardeur d'un esprit vehement,

Le Tout-puissant le fait avec meur ingement.

Et quoy ? le Medecin, sans perdre le courage,

Sans s'esconler en pleurs, sans changer de visage,

Verra bien son ami de cent maux tourmenté,

Lui tastera le pouls, lui rendra la santé :

Et Dieu, qui tousiours est à soy-mesme semblable,

Ne pourra voir du ciel un homme miserable,

Sans fremir de douleur, sans se fondre d'ennui :

Ni guerir sa langueur sans languir avec lui ?

Le Iuge punira, sans se mettre en cholere,

D'un supplice bonteux l'estranger aduiter,

Comme ayant fixement son regard attaché

Non point sur le pecheur, ains sur le seul peché :

Et l'Eternel aura ses volontez bouclees,

Ses bras emmanotex, ses volontez reglees

A l'appetit humain ? Donc il ne pourra pas,

Sans estre forcé, condamner au trespas

L'Athee & le Brigand ? Sera donc la iustice

En l'homme une vertu, en l'Immortel un vice ?

Dieu donques n'aura point en horreur le peché,

Que de cruelle rage il ne soit entaché ?

Le Pere tousiours-un ne s'arme à la vengeance,

Pour crainctif garantir d'outrage son essence,

Qu'un mur de Diamans defend de toutes parts,

Et qui se campe au ciel hors du port de nos darts :

Attaining not the minde, more then the minde her object,
Doth lisper euey word, and wanting eloquence
When talke it would of God with greatest reuerence,
By Manly-sufferance it hath him Jealous nam'd,
Repenting, pitifull, and with iust ang'r enflam'd.

Repentance yet in God implies not, as in vs,
Misdome or ignorance; nor is he enuious
For all his lealofie; his pitie cannot set him
In miserable estate; his anger cannot fret him.
Calme and in quiet is the Spirit of the Lord:
And looke what goodly worke fraile man could ere afford,
Thrust headlong on with heat of any raging passion,
The Lord it workes, and all with ripe consideration.

What? shall the Leach behold without a weeping eye,
Without a change of looke, without a swoone or cry,
The struggling of his friend with many sorts of paine;
And feele his tainting pulse, and make him whole againe:
And shall nor God that was, and is, and shall be th'same,
On miserable man looke downe from heau'nly frame,
Without a fit of griefe, without a wofull crie;
Nor heale infirmities without infirmite?
Or shall a Iudge condemne, without all angers sting,
The strange adulterer to shamefull suffering;
As aiming sharpe reuenge and setting his entence
Not on the sinn'r at all, but on the sole offence;
And shall the fancie of man so binde the will of God,
He may not lift his arme and iust reuenging rod

Without some fury against a theefe or Athean?

Or is't a vice in God, that's held a vertue in man?
And cannot God abhorre a sinne abominable,
But of some sinne himfelse he must be censurable?
He alwaies one-the same ne're takes vp armes to guard him
Or his estate from hurt, as if some treason skard him;
Whose campe is pight in heau'n beyond reach of our shot,
And fens'd with Diſman wals, this, that-way; which way not?

D 3

But

*Why wee cannot
speake of God,
but in termes of
manhood.*

*Repentance and
change ascribed
vnto God in
Scripture, is ferre
from error and
fault.*

*1. Comparison
for that purpose.*

2. comparison.

*That which is
Iustice in man,
cannot be vice in
God.*

*God punisheth
not to defend his
owne estate: but
to maintaine
vertue and con-
fute vice.*

Les iniquitez
du monde mé-
ritent vn cha-
stiment exor-
me.

Quand tous
sont corrompus
entièrement,
tous méritent
d'estre exter-
minés.

Les moins im-
parfaits passét
condemnation
lors mémes
qu'il sont plus
vivement cha-
stiez.

Dieu extermi-
nant l'ouvrier
ne fait tort aux
instrumens s'il
les brise & rui-
ne avec leur
maître.

Le criminel de
lese maisté mé-
rite qu'on rale
sa maison,

*Ains pour régler nos mœurs, remparer l'innocence,
Et lâcher les loix, & brider la licence.*

*Dieu n'a passé mesure, alors qu'il a noyé
Presque tous l'Vnivers du saint trac desnoyé,
Car le tige d'Adam (souche de nos deux mondes)
Forcheu, se divisant es deux branches secondes
De Cain & de Sethy la premiere a produit
Vn amere, vn sauvage, vn detestable fruit.
L'autre fertile en biens, s'est a la fin entée
De ces greffes bastards: & fait vne portée
Digne d'un tel inceste. Et qu'est-ce qu'on pouvoit
Sur la terre trouver de bon, de pur, de droit?*

*La race de Cain comme par heritage
Possedoit le peché; L'autre par mariage
L'acqueroit comme en dot: si qu'entre les humains
Ces bigarrez baisers subornoyent les plus saints.
Et nous, nous di-se encor, qu'un si cruel naufrage
Espargne pour ce coup portons dans le courage
Mille & mille tesmoins, qui d'une mesme voix
Deposent contre nous devant le Roy des Roys:
Sans que contre pas-un, comme nos parens proches,
Nous puissions alleguer plaintes, obiets, reproches.*

*Dieu n'a fait du Tyran, courrant de tant de mers
Les bestes de la terre, & les hostes des airs.
Car puis qu'il ne vinoyent que pour faire service
A l'homme; l'homme estant effacé par son vice
Du liure des viuans, ces excellents outils
Print de leur ouvrier, demeurroit inutiles.*

*L'homme est l'unique chef de tout ce qui respire.
Celuy qui perte vn membre, encor se peut-il dire
Plein de l'esprit vital. Mais les pieds & les bras
Separez de leur chef, sentent le froid trespas.*

*Dieu n'a fait du cruel en submergeant la terre.
Car puis que l'homme auoit si long temps fait la guerre
A Dieu son souverain, n'estoit-il pas raison
Que pour sa felonnie on rasta sa maison?
Qu'on y semast du sel? & que dans ses ruines*

But euen to guid our liues, to maintaine righteousnesse,
T'establish wholesome lawes, and bridle vnulinnesse.

Nor yet by drowning thus ny-all the world in flood,
Go'th he beyond the bound's of reason in his mood.
For *Adam*, who the root was of this world and th'other,
Shot forth a forked stocke, of *Cain*, and *Seth*, his brother,
Two ranke and plentious armes; the first a wylding bore,
Disrelish, verdourlesse, but in abundant store.
Good fruit on th'other grew; yet graff'd it was ere long
With thosame bastard ympes, and thereof quickly sprong
What lawlesse march begot. Then where, on all this round,
Could any right, or good, or innocence be found?
For Sinne, that was the right inheritance for *Cain*,
To *Seth*'s posteritie was giuen in dow'r againe
With daughter-heires of *Cain*: so were defiled then
The dearest groomes of God by marrying brides of men.
Yea we, we, that escape this cruell influence,
A million witnesses beare in our conscience,
Which all, and each alike vpon our guilt accords;
Nor haue we any excuse before the Lord of Lords.

The worlds iniquities deserued extreme punishment.

Seth all were corrupted, all deserued exile.

The best without excuse.

Who deales not tyrant-like to whelme in wauy breees
The beast that goes on foot, and all on wing that flees:
Because for mans behoofe they were created all;
And he that should them vse is blotred by his fall
From our the Booke of life: and why then should they stay
When he, for whom they were, is iustly tak'n away?

It's necessary, saith lawes the principall.

Man is the head of all that drawes the breath of life.
Let one a member loose, he liueth yet; but if
A deadly sword the head from bodies troonke diuide,
How can there any life in leg or arme abide?

But haply God's to seirce that hath the land orewhelld.
Yea? had so many yeares disloiall man rebeld
Against the Lord his King, and had the Lord no reason
To raise the traitours house for such high points of treason?
To sow salt on the same, and mak'r a monument

A traitour deserves to haue his house raised.

That

Le deluge n'a point eû vn accident naturel, mais vn tres iuste iugement de Dieu. Les eaux du deluge n'ont eû eûeuees d'un mouuement naturel seulement & sont procedees d'ailleurs que des causes naturelles qui ne peuuent produire tels effects.

La consideration de la puissance de Dieu, assuiettissant les animaux à Noë, les soustenant & nourrissant tant de siècles en l'arche (qui estoit comme vn sepulchre) refuse toutes les objections des Atheistes.

*On leust pour quelque temps les vengeances diuines,
Qui causent ce desbord, non vn flottant amas
Des eaux qui sont en l'air & des eaux de la bas ?*

*Si tous les bleus nuaux, qui, meslez d'air & d'onde,
Parles deux Orizons en courtoient le Monde,
En quelque angle du ciel, suitsis, s'alloient loger,
Sans doute ils pourroient bien vn pais deluger.
Mais nostre Gallion en sa flottante course
Ayant ore la Croix pour son Pole, ore l'Ourse,
Et voguant tant de mois en climats si diuers,
Monstre que ce Deluge a noyé l'Vniuers.*

*Que si, vaincu, tu suis es caernes profondes
Pour renforcer ton camp par le secours des ondes
Que tu formes de vent, monstre nous en quels monts
Pent-on imaginer d'autres ass. x. profonds
Pour y loger tant d'air, que sourdant en fontaines
Il flotte sur l'orgueil des croupes plus haultaines :
Veu que tout l'air qu'il faut pour remplir vn grandseau,
A peine suffiroit pour faire vn verre d'eau.
Et puis que deniendroient tous ces espaces vuides ?
Quels corps succederoient aux parties liquides
De cest air, qui, fait moindre, en fontenilles boit,
Puis qu'on ne peut trouuer rien de vuide en ce Tout ?*

*D'où vient donc (diras-tu) ceste mer, dont la rage
Les venteuses forests des Riphées saccage :
Met le Liban en fische : & tache de ses eaux,
Ennueuse, amortir les celestes flambeaux ?*

*D'où vient (diray-je ô Cham) que les Loups & Pantherez
Bridant pour quelque temps leurs fumantes choleres,
Et des bois ombrageux quittant le triste effroy,
Ont, adiourniz du Ciel, comparu deuant moy,
Qui tenant sous mon ioug tant de feres captiues,
Suis remis es honneurs, estat, prerogatiues,
Dont Adam est dechu ? Qu'ici de toutes pars
Me sont venus au poing les oiseaux plus bagars,
Sans estre reclamez ? Que si peu de fourrage,
Si peu de grain froissé, si peu de doux brunnage*

That his diuine reuenge, not Sea or Aire hath sent
This rauing water-Masse?

Let all the clowdie weather

That round-encourtaines Earth be gathered thicke together
From either cope of Heau'n, and bee't all powred downe
In place what e're, it would but some one countrie drowne:

*The flood was
no naturall acci-
dent but a iust
iudgement of
God.*

But this our sauing ship, by floating euery where,
Now vnd'r a Southern Crosse, now vnd'r a Northern Beare,
And thwarting all this while so many a diuers Clime,
Shewes all the world is wrapt in generall abyssme.

But if thou, vanquish't here, to caues in earth do flie,
With floods there made of Aire thy forces to supplie:
What are those hills, and where, with caues so deep & wide,
To hold-in so much ayre, as into water tri'de,
Might heale the proudest heights; when hardly a violl's fil'd
With water drop by drop of ten-fould aire dysful'd?

Besides, when th'aire to drops of water melts space,
And lesned fals to spring, what bodie filles the place?
For no where in this all is found roome bodiless:
Sad waue will sooner mount, and light aire downward presse,

Then how (thou'lt aske me) come these huge and raging
That spoile on Riphean hills the Boree-shak'd woods, [floods,
Drowne *Libanus*, and shew their enuious desires
To quench with tost-vp waue the highest heau'nly fires?
Ile aske thee (*Coam*) how Wolues & Panthers from y Wild
At time by Heau'n design'd before me came so mild,

*This refutes all
the objections of
Atheists.*

How I keepe vnder yoke so many a fierce captiue,
Restored as I were to th'high prerogatiue
From whence sath'r *Adam* fell! how wild soule neuer mand
From euery coast of Heau'n came flying to my hand!

E

How

*Suffit pour sustenter tant d'animaux gloutons,
 Qui vivent, confinez, dans ces obscurs grottons?
 Qu'ici du fier Autour la Perdrix au point crainte,
 N'ait le Luraut ailé de la Tigresse peinte?
 Que le flot contre nous tant de fois mutiné
 N'ait brisé nostre nef? que l'air emprisonné,
 Les sales excroissens, & la puante haleine
 Des corps, dont la Carraque est consusement pleine,
 Ne nous ait estouffez? & que bourgeois de l'eau
 Nous ne trouvons ailleurs la vie qu'au ruisseau?
 Ceste nef n'a tant d'ais, tant de cloux, tant de tables,
 Que de miracles saints & prodiges notables.
 Icy l'entendement de merueille engleuti,
 Sans pointe, & sans discours, reste comme abruty:
 Et Dieu n'a moins monstré quelle estoit sa puissance
 En restaurant ce Tout, qu'en luy donnant essence.
 Appaise, ô saint Patron, appaise ton courroux:
 Guide au port ce vaisseau: sèche l'onde, & fay nous
 Cognoistre, soit avant, soit apres la mort blesme,
 Ta fureur sur autrui, ta bonté sur nous-mesme.*

Annotations vpon the first Booke of *Noe, called the Arche.*

D*iuine verse.* He complains of the miseries of our time, of his bodies crasiness, and care of household affaires, which hinder his bold designs, and make his Muse fall (as it were) from heauen to earth. He calls the verse diuine because of the subiect matter which he handleth; acknowledging withall, that, as *Ouid* saith, *Carmina proueniunt animo de diuina serena*: and this serene or quietnesse of spirit, which is all in all for a Christian Poem, is a gift from Heauen. And therefore this our Poet, in stead of calling vpon his Muse (which is but himselfe, or helpe of profane inuention) looketh vp rather vnto that power, from whence commeth euery good and perfect gift, that is the father of light.

a Ob rid me. This is a zealous inuocation, and well bebecoming the Authors intent: which also is enriched with a daintie comparison. For verily the chiefe grace of a Poem is, that the Poet begin not in a straine ouer high to continue, and so grow worse and worse to the end: but rather
 that

How in these cabins darke so many a gluttonous head
Is with so little meat, or drinke, or stouer fed!

Nor feares the Partridge here the Falcons beake & pounces;
Nor shuns the light-foot Hare a Tygers looke or Ounces!
How th' Arch holds-out so long against the wayy shot!
How th' aire so close, the breath and dong it choaks vs not
Confused as it is! and that we find no roome

For life in all the world, but as it were in roombe!

Ther's not so many planks, or boords, or nailes i'th' arch
As holy myracles, and wonders, which to marke,
Astannes the wit of man. God shew'th as well his might
By thus preferuing all, as bringing all to light.

O holy Syre, appease, appease thy wroth and land
In hau'n our Sea-beat ship; ô knit the waters band;
That we may sing-of now, and ours in after age,
Thy mercie shew'd on vs, as on the rest thy rage.

that he increase and aduance himselfe by little and little, as Virgil among the Latin Poets most happily hath done. Horace also willet a good writer, in a long-winded worke, ex *samo dare lucem*, that is, to goe-on and finish more happily then he began. Who so doth otherwise, like is to the blushing wind, which the longer it continues, growes lesse and lesse by degrees: but the wise Poet will follow rather the example of Rivers, which from a small spring, the farther they run grow on still to more and more stream and greatness.

As our *forefire forestold*. Saint Peter in his 2. chapt. of his 2. Ep. calls Noe the Herault or Preacher of righteousness; and in the cleauenth chapter of the Epistle to the Hebrewes, it is said that Noe, being aduertised from God of things not yet seene, conceived a new-rent feare; and built the Arch for safegard of his familie: through the which Arch he condemned the world, and was made heire of the righteousness, which is by fith. By these places may be gathered, that Noe laying hold on the truth of Gods threats and promises (as Moyses also sheweth in the sixt of Gen.) prepared materials for the Arch; and in building the same, did, as well by worke, as word of a Preacher, condemne the impiety and wickednesse of men; warning them of the

the iudgement which hung over their heads, which also was put in execution at the very time appointed by the Almighty.

4 *When all were once it's Ark.* This historie of the Deluge our Poet had before touched in the end of the second day of his first weeke; which passage I the Translator thought good here to insert, that the description might be the fuller. These verses, and the rest to the end of this booke, shew vs the fearefull iudgement of God vpon the sinnes of that former world; set downe first by *Mosis* in the 6. 7. and 8. chapters of *Genesis*. Were I to write a full commentary thereof, I should discourse of *Noes* Ark, and diuers questions which present themselves concerning that rare subiect, with the precedents, consequents and coincidents: but I touch lightly these things, to draw the Readers eare, and make still more and more knowne vnto him, the great learning and Art shewed in this diuine Poem. To see how our Author is his crafts-master, let a man conserne this description with that of *Ouid* in the first booke of his *Metam.* concerning the Deluge of *Deucalion*. Some of his verses I thought good here to set downe, for encouragement of such as haue leysure, more neerely to consider, and compare the French with the Latine.

*Protinus Aethiops Aquilonem claudit in antris,
Et quaecunque fugant indolles flamina nubes;
Emittitq; Notum; medidit Notus euolat alas,
Terribilem picta tellus caligine vultum;
Barba graui nimbis; canis fluit vnda capillis;
Fronte sedent nebulae, rorant pennae, fuscique;
Vtique manu lato pendentes nubiis pressis,
Fit fragor, & densi fundantur ab aethere nimb.*

Then speaking of the land and out-let of Rivers, thus:

*Intremuit motuque vias patefecit aquarum,
Eupatiata ruunt per apertos flumina campos,
Cumque satis arbuscula trahant, pecudesque, vinisque,
Telloque; cumque suis rapiunt penetralia sacra.*

See the rest of *Ouid*; who hath not so exactly described these things, as our Poet.

5 *Nereus.* By this word he means the Sea, which at the Deluge ouerflowed the whole Earth; because it was not then held within the proper bounds thereof by the powerfull goodnesse and providence of the Creator. *Ouid* expresseth it thus; *Omnia pontus erant; decrant quoque littera pontis.* *Virgil*, thus; *Spumeum atque imo Nereus ciet aequora fundo.*

Natalis Comes in his *Mythologia*, lib. 8. cap. 6. hath much of *Nereus* and the *Nereides*; where also he giues a reason why the Poets so call the Sea.

6 *The Sea-Calves.* So I translate [*le Manes*] for the Veal-like flesh thereof; though this be indeed a great Sea-fish described by *Rondeletius* in the 18. chapter of his sixth booke. He is also like a young Bull with a broad backe, and a very thicke skin: they say he weigheth more then two oxen are well able to draw. His flesh (as I said before) cometh neere the taste of Veale; but it is fatter, and not so well relished: he will be made as tame

as a dog; but hath a shrewd remembrance of such as hurt him. *P. Marry* of *Miliane*, in the 8. booke of his 3. Decade, tells great wonders of one that was tamed and made so familiar with a certaine Cassike or Lord of India; that he would play and make sport like an Ape; and sometime would carry ten Indians at once on his backe, and passe or ferry them in that wise from one side of a great Lake there to the other. And for as much as hauing foure feet like a Sea-dog, he liued on the land as well as in the water; he would now and then wrestle with Indians, and take meat at their hand; but would in no wise be reconciled vnto the Christians there, because one of them (whom he knew, it seemes, very strangely, by his face and clothes) had once strooke him with a lance, though hurt him not, by reason of his hard and thicke hyde. *Quinde*, in the 13. booke and 10. chap.

f his History, describes one, but not as a creature liuing both at Sea and Land; nor yet foure-footed. Howbeit he saith the name of *Manat* is giuen to this fish by the Spaniards, because he hath (as it were) *manus duas*, two hands neere his head, which doe serue him for synnes to swim withall: he tells further many things of singular note, and that this *Manat* or *Seabullocke* is found about the Isle of *Hispaniola*. As for other fishes here mentioned, they shall be handled in another place hereafter; but who so desires to know more of the history and nature of them, let him reade *Gesner*, *Rondeletius*, & *Bellon*. So much out of the second day of the first weeke: Now let vs goe on with this booke of the Arke.

7 *Good Noe*. In the history of *Moses*, Gen. 7. there are certaine points worthy noting, to proue that the faithfull and holy Patriarck *Noe*'s heart failed him not, though he saw then the Arke tossed vp and downe the boundlesse waters of this generall Flood; though all the fountaines of the great deepe broke forth, and the flood-gates of Heauen were opened, so as the raine fell amaine and without ceasing vpon the face of the earth forty daies and forty nights together; and the water swelled fiftie cubits aboue the highest of all hills. The first is, that he entred the Arke himselfe with his wife and children, and their wiues also, at the commandement of God. The second is, that, after all the beasts, paire by paire, were also come in, God himselfe shut the doore vpon them. For this shewes that the holy Patriarke with a liuely faith obeyed the voice of God, and vpon his only wise providence wholly rested. And therefore good reason had the Poet to set downe such holy exercises, as were likely to be vied by *Noe*, being now close prisoner (as it were) for the space of a whole yeare and ten daies: as may be gathered by the 11. and 13. verses of the seauenth chapter of Genesis; and by the 13. and 14. verses of the chapter following. The summe of his discourse is grounded vpon consideration of the great mercy of God, who neuer forgetteth his children and such as feare him and rest vpon his goodnesse. This goodnesse and mercy well shewed it selfe vnto *Noe* and his, among so many fearefull shapcs of death; while in the Arke they were so preferred aliuie from the Deluge, together with the whole seminarie of the world next to ensue. The Almighty now held all creatures obedient vnto the Patriarke, as he had before disposed them to come

and range themselves by couples into the Arke, where they were, during this imprisonment, to be fed and kept cleane. Let the Reader duly consider how many wayes the faith, patience, and constancie of *Noe* was exercised in so waighy a charge; and how needfull it was, that God, who had shut vp his seruant in this prison of wood, should be there also with him from time to time, to strengthen and make him rich in faith, as hee was; whereby he overcame all these dangers. God therefore doublelesse was the Patron of his ship; the sterne, Load starre, Ancor and Hauens of this Arke, floating amid the waters now hurried after a strange manner. To this purpose saith a learned Father: *Nauis inuallatur procellis, nec mouetur; serpentibus & bestijs sociatur, nec terretur; ei fera colla submitunt, & alites famulantur.* It was the great mercy of God toward *Noe*, that hee gaue him the skill and knowledge how to fit the seuerall places in the Arke for the creatures and their food: as also, that vnder one man, and so few more as were saued with him, he held in obedience so many beasts, and (for the most part) one contrary to another; that the men were not choaked vp with this close ayre, and ill sauour of excrements: that amid so many fearefull apprehensions they were able to keepe life and soule together. But the blessing of God is the stay and sure hold of all his children.

§ But *Cham*. I will not speake here now of the questions arising about the time when began, or how long continued the Flood; nor curiously examine the Hebrew words; lest these Annotations grow too long. And the Poet hath chosen matter of more importance to be considered. I haue said else-where, that it graceth much a Poem, where the certaine truth appears not, there to stand vpon likelyhoods. *Cham* shewed him selfe a profane wretch and a scoffer straight after the Flood; whereupon both he and his posteritie were accursed. The Poet therefore with great probability supposeth he could not long conceale and hold-in the poyson whereof his heart was full: but began to vent and vomit it euen in the Arke: *Noe* then, a man endued with the feare of God, was (surely) not silent the space of a whole yeare and ten dayes; and his care was not employed altogether vpon the beast: it must needs be therefore that he spent some time in teaching and comforting his familie. *Cham* was certainly gracelesse, and had no feeling of the Spirit; and firly then doth the Poet personate in him all that are profane striuers against the iudgements of God. For whatsoever is here imputed vnto *Cham*, may be gathered for likely, by that which he and his posteritie did after the Deluge. *Noe* who lived yet three hundred and fiftie yeares longer, returned (it seemes) from the *Armenian* hills, where the Arke staid, into his own former habitation, about *Damascus*, where his fore-fathers were buried. It is held for certaine that *Sem* also came againe thither; and that his issue peopled the lands thence reaching toward the East & the South; *Cham* drew to the South & West; *Japhet* to the North and West; whereof reade yee the 10. chapof *Genesis*. *Cham* had one sonne called *Cus*, whose posteritie inhabited a part of *Arabia*, and that of *Ethiopia* which is vnder *Egypt*; another called *Misraim*, of whom came the *Egyptians*; and another called *Canaan*, father of the *Canaanites*.

Amites. He had also *Pur*, a fourth sonne; but of his posteritie *Moses* hath not a word. *Iosiphus*, in the first chapter of his first booke of Antiquities, saith he peopled *Lycia*. And it was indeed in the sandie deserts thereof that the children of *Cham* held the Temple and Oracle of *Jupiter Hammon*, or *Chammon*. For the doctrine of truth by little and little being corrupted, and at last quite abolished amongst them (as among the *Canaanites* the Scripture shewes Idolaters, Magicians, and persons every way debauched and profane) these now blind and ignorant of the true God, make to themselves a God; and give him a double name: one drawne from the name of the true God *Iehoua*, turned into *Jupiter*; and the other from their great Ancestor *Cham*. After this, the Deuill plaid terrible pranks in this Temple; and it became the most renowned among the Gentiles; as you may read in the second booke of *Herodotus*. And it is not unlikely that *Cham*, euen at the time of the Flood, was plotting in his heart for such honours, to be done him by his posteritie, prejudiciall to the glory of Almighty God. As for his objections here, they tend all (as all *Chamites* or *Atheists* reasons doe) first to controule the wise and vnblesseable prouidence of the All good and Almighty God. Secondly, to shake the foundation of deuout humilitie in his Church. Thirdly, to censure both the mercy and iustice of the Lord. Fourthly, to make the order of Nature his buckler, to keepe off all apprehension of the vengeance of God; whose wayes, though the wicked thinke to follow them with naturall reasons, are all past finding out, as witnesseth the Prophet *Isay* and *S. Paul*.

9. *Be Father*. I come now to set downe in brieue the reproches, and foule speeches vttered here by *Cham*, whereof I need say but little, because the Reader may very easily distinguish them; substance there is nothing in the Poets words, but easie to be vnderstood. The chiefe point is to consider well of *Nues* answers; which I haue one by one obserued as they stand in the Text.

10. *By this the father gauid*. After he hath witnessed his griefe in preface, hee bestowes vpon this scoffer such titles as he deserued; and then layes open the well-head of Atheisme; which is, for man to trust ouermuch in himselfe, and little regard what is taught by the Spirit of God; then foretelling the miserable end of all Atheists, he answers the objections of *Cham* very punctually; enriching and beautifying his discourse with descriptions, comparisons, inductions and proofes necessarie; which well considered, afford much instruction, and comfort vnto men of an vpright heart. The two last answers are very remarkable; whereunto the Patriarke most fitly adioynes the calling on the name of God; of purpose to shew, vnto whom the faithfull ought to flie in all their troubles and tentations. I will not adde hereunto what *Iosiphus* hath in the first of his Antiquities, because there are many things little to the purpose, and such as sort not with the state and maiestie of that sacred historie set downe by *Moses*. Something it is that *Philosodorus* hath written of *Moses* and the Deluge in his second booke of the life of *Moses* toward the end. Vpon this historie of the Flood haue the Heathen people forged that fable of *Deucalion*,

Drauiden, described by *Ovid* in the first of his *Metamorphosis*. But in these answers, by our Author put upon *Noë*, the Reader may finde wherewithall to stop the mouth of all Atheists & Epicures, which are so bold to censure all that the holy Scripture saith, as well of the Essence and Nature of God,

Dieu fait ces-
set le deluge.

Pour cest ef-
fect il coman-
de aux vents de
faire retirer les
eaux & desse-
cher la terre.

Fin du deluge,
& arrest de
l'arche sur les
montagnes
d'Ararat.

Le corbeau
mis hors l'ar-
che pour des-
courir la terre
La colombe à
la seconde fois
apporte au bec
vn rameau d'o-
livier signe de
paix.

*C'est ainsi que Noë sa prison adoucit,
Enchanté sa tristesse, & le temps acourcit,
Noyant espoir qu'en Dieu, qui resserrant les vaines
D'où surgeoient sans fin tant de vives fontaines:
Arrestant l'eau du ciel, & faisant que les airs
Raffermissent tancez, les digues de leurs mers,
Met les vents en besogne. O balais de la terre,
Frais esuientais du ciel, & des forêts la guerre,
O mes herauts, dit-il, postez & messagers:
O mes nerfs, & mes bras: vous oiseaux, qui legers
Par l'air trainé mon char, quand ma bouche allumée
Ne souffle que brassiers, que souffre, que fumée:
Que le foudre est mon sceptre: & que l'effroy, le bruit,
L'horreur roule à travers l'espace d'une nuit:
E sueillez-vous, courez, bumez de vos baleines
L'eau qui desrobe au ciel & les monts & les plaines.*

*La brigade des vents à sa voix obéit:
L'orgueil plus esumeux de l'eau s'esuanouit:
La mer fait savetraite: & la Caraque sainte
Prend terre sur un mont, dont les astres ont crainte,
Qui se perd dans le ciel, & qui void, sourcilieux,
Presque dessous ses pieds mille monts orgueilleux.*

*Noë, qui ce-pendant a'un doux espoir s'allette,
Donne la clef des champs au Corbeau, qui volete
Autour des monts voisins: & voyant tout noyé
Varetrouver celuy qui l'avoit envoyé.*

*La Colombe sortant par la fenestre ouverte
Fait quelques iours apres une autre descouverte:
Et cognoissant qu'encore la marine est sans bords,
Lasse de tant ramer, se sauve dans le Fort.*

*Mais sept-fois par le ciel Phebus n'a fait la ronde,
Qu'elle reprend le vol pour espier le Monde:
Et rapporte à la fin en son bec vn rameau*

D'Olivier

as of his workes; whether they concerne the creation and preseruation of the world, with the redemption of Mankinde; or his iust iudgements vpon the profane and reprobate vnbelieuers.

11 Thus *Noah* past the time and lesned all their harme
Of irkesome prisonment with such like gentle charme,
His hope was onely in God, who stopping now the vaines,
Whence issued-out before so many wells and raines,
Chidde th'aire, and bid her shut the flood-gate of her seas;
And sent North-windes abroad; go ye (quoth he) and ease
The Land of all this ill, ye cooling fannes of Heau'n, [eau'n
Earths broomes and warre of woods, my heraults, posts, and
My sinnows and mine armes; ye birds that hale so lightly
My charriot ore the world, when as in cloud so nightly
With blasting scept'r in hand I, thundring rage and ire,
From smoaky flamed mouth breathe sulph'r and coles of fire.

*God makes the
flood to cease.*

*To that end com-
mends the winds
to drive backe
the water, and
drie the earth.*

Awake (I say) make hast, and soop the wat'r away,
That hides the Land from Heau'n, & robs the world of day.

The winds obey his voice, the flood beginnes t'abate,
The Sea retireth backe, 12 And th' Arch in Ararate
Lands on a mountains head, that seem'd to threat the skie,
And trod downe vnd'r his feet a thousand hills full high.

The Ark landed.

13 Now *Noes* heart reioic'd with sweet conceit of hope,
And for the Rau'n to flie he sets a casement ope.
To find some resting place the bird soares round-about;
And finding none, returnes to him that sent her out:
Whose daies after sends the Doue, another spie,
That also came againe, because she found no drie.

*The Raven sent
out to discover.*

But after senights rest, he sends her out againe,
To search if any Land yet peer'd about the maine;
Behold an Oliue branch she brings at length in beake:

*The Dove sent
out the second
time brings an
Oliue branch in
signe of peace.*

F

Then

*D'Olivier palle-gris encore mi-conuert d'eau,
 O bien-heureux presage ! O plaisante nouvelle !
 O mystere agreable ! Ici, la Colombelle
 Paisible port au bec le paisible raineau
 Dieu fait paix avec nous : & d'au si sacre seau
 Aut horize, benin, son anguste promesse,
 Qui au combat on verra sans rage la Tigresse,
 Le Lyon sans audace, & le Lieure sans peur,
 Plus-tost qu'à nos despens il se monstre trompeur.
 O primice des fruïts, ô sacré-sainte Olive,
 Branche annonce-salut, soit que tu restes vine
 Après le long degast d'un Deluge enragé,
 Je m'esgaye que l'eau n'apoint tout ranagé:
 Soit que, baïsé le flot, sa verdure rebourgeoze,
 J'admire la bonté du grand Dieu, qui redonne,
 L'ame à tant d'arbres morts, & dans moins d'un moment
 Decore l'Uniuers d'un nouveau parement.*

Noé ne veut
 sortir sans com-
 mandemēt ex-
 pres de Dieu
 qui l'auoit en-
 clos en l'arche.

Il sort avec
 tout ce qui e-
 stoit ensermé de
 viuans avec
 luy.

*Noé parle en la sorte. Or combien que le Monde
 Monstrassi ja la plus part de ses Iles sur l'onde,
 Luy presentant logis : qu'enuieilli dans sa nuit
 Il descouure vn Soleil qui saorable luit:
 Qu'un air insect l'estouffe en si pesante estable:
 Il ne vent desloger, que Dieu n'ait agreable
 Son desembarquement, & que deuotieux,
 Il n'entende tonner quelque oracle des cieux.
 Mais si tost que Dieu parle il sorte de sa caverne,
 Ou plustost des cachots d'un pestilent Auerne
 Avec Sem, Cham, Iaphet, sa femme, ses trois Brus,
 Et cent & cent saçons, soit d'animaux pollus,
 Soit de purs animaux : Car le saint Patriarche
 En auoit de tout genre enclos dedans son Arche.*

11. Thus Noah. In the beginning of the 8. Chap. of Gen. *Moses* reports that God remembered Noe and every beast, and all the cattell that were with him in the Arke; and made a wind passe vpon the earth; and the waters ceased. This the Poet expoundeth, giuing by the way very proper Epithites vnto the winds: and such also as are mentioned in the Psalmes 18. and 104. This wind dried the earth by degrees, and caused the waters to retire into their

Then thus the Patriarch with ioy began to speake.
 Ohappie signe ! o newes, the best that could be thought !
 O mysterie most-desir'd ! So, the Doue hath brought,
 The gentle Doue hath brought a peacefull Oliue-bough:
 God makes a truce with vs, and so sure sealeth now
 The parent of his Loue and heauenly promises,
 That sooner shall we see the Tyger furylesse,
 The Lyon fight in feare, the Leurett waxen bold,
 Then him against our hope his woonted grace with-hold.
 O first fruit of the world ! O holy Oliue-tree !
 O saffy-boading branch ! for wheth'r aliuie thou be
 And wert all while the flood destroyd all else, I ioy
 That all is not destroyd : or if, since all th'anoy,
 That waters brought on all, so soone thou did'st rebudde,
 I wonder at the Lord that is so mightie and good:
 To ralliue every plant, and in so short a space
 Cloath all the world anew in liueries of his grace.

14 So said he : yet (although the flood had so reflowd,
 That all about appeerd some Ilets thinly strew'd,
 Him offering where to rest : although he spied a bright,
 And cheerefull day amid his age-encreasing night :
 Although th'infected ayre of such a nastie stall
 Ny choakt him) would he not come forth before the call
 Of God that sent him in : before some thunder-sleauen
 For warrant of his act gaue Oracle from Heauen.

No sooner spake the Lord, but he comes out of Cell,
 Or rath'r out of dennes, of some infectious Hell,
 With Sem, Cham, and Iaphet, his wife and daughters three,
 And all the kinds of Bruires that pure or impure be,
 Of hundred hundred shapes : for th'holy Patriarch
 Had some of euery sort enclowd with him i'th' Arch.

*Noe comes out
 out of the Ark
 but by the com-
 mandement of
 God who sent
 him therein.*

*Becomes forth
 and all other li-
 uing creatures
 that were with
 him.*

their proper place of deepe Sea and Chanel; for the waters enterlaced
 with the earth make but one globe : And though at the Deluge, by Gods
 appointment, they went out far beyond their bounds to drowne the wick-
 ed; yet when the same God would deliuer his seruant Noe out of danger,
 at his command they remasse themselves into their wonted heap, furthe-
 red thereunto by the winds; and there continue so settled, that they posse

not the bounds of an ordinarie ebbe and flow. This is done by the power of God, and for the promise he made to Noe, that there should be no more generall Flood, to destroy the earth.

12. *And th' Arke.* The Poet here calls it the *Holy Carraque*, as built by the commandement of God, and containing his Church. On the seventh day of the seventh moneth (saith *Moses*, Gen. 8.4.) rested the Arke vpon the Mountaines of *Ararat*. Some by this name vnderstand the great *Armenia*; others, the top of *Caucasus*. So *Geopius*, who thereupon disconsrseth at large in the 5. booke of his *Antiquities*, entituled *Indo-Scythica*. *Iosephus*, in his first, sheweth what thought *Serapus*, *Nikolaus Damascenus*, and others very auncient concerning the Arke; but followeth the first opinion. The Poet contents himselfe here to signifie, and expresse only in generall, some very high hill.

13. *Now Nochs beurt reas'd.* From the end of the seventh moneth to the end of the ninth (saith *Moses*) the waters began to abate daily more and more; and on the first day of the tenth moneth (that is, eight months and thirteene dayes after the Flood began) the tops of the hills appeared: to then already were the waters soonke about fiftene cubits. This first made the Patriarke be of good hope. For after forty dayes, he opened the window of the Arke, and let goe the Rauens; which went and came, till the waters were dried from the surface of the earth. He sent out also a Doue to try if they were yet further abated; but the Doue not finding where to rest the sole of her foot, return'd vnto him againe into the Arke: for the waters were yet ouer the whole earth, and he reached out his hand, and took her to him into the Arke. And when he had waited yet seauen dayes longer, he sent out the Doue againe, and in the evening she returned vnto him, hauing in her mouth an Olive-leaf, which she had plucked, &c. I haue recited the Text of *Moses*, whereupon the Expositors discoursing are wont to shew, wherefore *Noah* sent out the Rauens and the Doue rather then any other birds: and why the Doue after the Rauens, and thrice. He knew full well the nature of these two was fit for the discovery; and went on with a discreet seate, attending, in all that he did, the manifest declaration of Gods will, touching his comming forth of the Arke. He had also a strong

*Mais d'enten les meschant qui n'agueres souloyent
Manger leur mots rompus: & araintifs, ne parloyent.
Que d'un murmure sourd d'oreille entre eux-mesmes,
Ores a cor & cri publier leur blasphemies.*

*Qui croira (disent-ils) si ce n'est un lourdaus,
Qu'en vaisseau qui n'a point trent brasses de haut,
Cent cinquante de long, & dix fois cinq de large,
Peut porter tant de mou vne si grande charge:
Ven qu'on le s'ier Cbenal, l'Elephant ride-peau,*

hope and confidence in the goodnesse of God, now proving the patience and constancie of his servant; and strengthening him still more and more by those means of discovery. And although the Dove at last staid and returned not vnto him; the waters being dreyed from the earth; yet would he not come forth of the Arke, but contented himselfe to remoue the couering thereof, and beheld the dry land round about him; and staid so 37. dayes longer, expecting the will and pleasure of the same God, to call him out of the Arke, which commanded him to enter into it. A singular example of obedience and reverence due vnto the Almighty. As for the rest, the ancient Diuines haue at large allegorized vpon this Dove and the Oliue leafe, for a token of peace betwixt God and his Church; as also vpon the resemblance, that this deliuerie hath, with our redemption by Iesus Christ. These are contemplations of good vse, whereof the Poet maketh a brieue in speaking of the Oliue. Here it may suffice to haue touched them in a word, and leave the Reader to meditate thereupon, Whom I wish also to peruse the third chapter of the 1. Epist. of *S. Peter*, and see what the Apostle there saith concerning the correspondence of Baptisme and the Deluge.

14. *Although the Flood.* When Noe had patiently attended many dayes after the surface of the Earth began to waxe drie; God spake vnto him (*Gen. 8. 15. &c.*) saying, *Come out of the Arke, thou and thy wife, and thy sonnes and their wives with thee. Bring forth with thee every beast that is with thee, of all flesh, both foule and cattell; and every thing that creepeth and moveth vpon the earth. Then Noe came forth, and his sonnes, and his wife, and his sonnes wives with him. Every beast, every creeping thing, and every foule; all that moueth vpon the earth, after their kinds, went out of the Arke;* as it were out of a prison most noysome and deadly, but for the presence and singular fauour of the Lord, who preferueth both man and beast, as the Psalmist saith. Here are many things to be admired: Noe and all his come forth safe and sound; the beasts also come forth without preying one vpon another; and they retire themselves to their severall haunts; their dens, nests, and places fit for them: and he retaineth what was requisite for sacrifice.

15. Here yet the damned Crew, I lowdly bawling heare,
That durst ere now no more thē whisper each oth'r sth care.

Who but a foole (say they) will thinke a ship so small,
A hundred fiftie long, and thirtie cubits tall,
And fiftie broad, can hold so many months a charge
So comberfome and huge? when as the Snout-horne large,

Reſponſe que
les animaux
baſtards n'e-
ſtoÿent en l'Ar-
che, la capacité
de laquelle eſt
prouvée en un
mot.

Seure repliche
à toutes obie-
ctions profanes.

Noé & ſes en-
fans ſacrifiant
à Dieu.

*Le Chameau ſouffre-ſoit, le courageux Taurneau,
Et le Rhinocerot avecques leurs ſoutrages
D'un plus grand Gallion combleroit les eſtages?*

*O profanes moqueurs ! Si ie n'heberge pas
Dans ce parc vagabond ie ne ſçay quel amas
D'animaux nez apres, & de qui l'origine
Ne pend de la faveur d'une douce Cyprine:
Les fantaſque Muſlets, & Leopars madrez,
Qu'une inceſte chaleur a depuis engendrez:
Tant de ſortes de Chiens, de Coqs, de Colombelles,
Qui croiſſent chaque iour en eſpeces nouvelles
Par un baiſer meſlé: ſujet, où de tous temps
La Dadale Nature a prins ſon paſſe-temps.
Si ie vous prouve encore meſure par meſure,
Et comme pied par pied, que ceſte ample cloſture
Faitte par ſymmetrie, & ſubtilingement,
Pouvoit tant d'animaux loger commodément,
Veu que chaque condee eſtoit Geometrique,
Sans doute vous ſerez, ô Momes, ſans replique:
Sicieux qui contre Dieu s'arment obſtinément,
Peuvent prendre, enragés, raiſon en payement.*

*Mais icy s'ayme mieux admirer la puiffance
Du trois-fois Tout-puiſſant, & commander ſilence
Au diſcours de la chair: S'il l'a dit, il l'a fait:
Car en luy vont enſemble & le dire & l'eſſet.
Auſſi par ſon bras ſont les hoſtes de la Barque
Se ſentent reconus du goſſier de la Parque:
Et ſont, deſuetieux, monter inſqu'à ſon nez
La paciſique odeur des animaux plus nets,
Les bruſlant ſur l'autel: puis ſur l'eſtoillé Pole
Pouſſent d'un zele ardent ceſte ailée parole.*

13. Here yett ſe damned Crew. Before he goe-on, he ſhewes what certain profane wretches doe obiect, who make doubt of this hiſtory, concerning the Deluge; becauſe they cannot conceive how it is poſſible that the Arke, being but 300. cubits long and 50. broad, and 30. high, ſhould lue (it is the Sea-mans phraſe) ſo many monthes, in ſo great a ſtorme of wind, raine and violence of waters, with ſo heavy a charge; and containe

The rinde-hide Elephant, the Camell, Horse, and Bull,
They and their fodder stuffe the greatest Carack full.

O hellish-blasphemie ' if of vnlawfull matches
Sproong since a world of beaſts, that were not vnder hatches
In that ſame floating parke, a many diuers kinds
Of Cockes, of Doves, of Haukes, of Dogs, of Cats, of Hinds,
Pyde Leopards, giddie Mules, and ſuch as daily increaſe
By linſiewoollie loue t' a fundrie-ſeeming ſpeece :
A thing wherein we find dame Nature hath delight,
And euer had to ſhew her cunning and her might :
Nay if I plainly proue, with meaſure foot by foot,
That in ſo large an hulke they might all well be ſhut,
So cunningly deuifd and ſo proportionall,
(Sith euerie cubits length was Geometricall)
What *Momus* can replie ? if reaſon go for pay
Among the mad, who ſtand againſt the Lord in ray.

*The answer, that
many ſorts of
beaſts are bred
ſince, which were
not in the Arke.*

*The capacity of
the Arke proved
in a word.*

But let me rath'r admire, then bring into diſpute
The thrice-Almighties might ; and here let fleſh be mute.
What he hath ſaid is doon, I build thereon my creede ;
For all is one with him, the ſaying and the deede.
So brought his arme alone from-out the iawes of Hell,
The ſkarr'd inhabitants of that ſame floating Cell :
Who now a peace-offering deuoutly ſacrifiſe,
And from his Alter make perfumes to Heav'n ariſe
Of purer kindred beaſts, and therewithall let flie
Zeło-winged, heartie prayers ; and thus aloud they crye.

*A ſure answer to
all profane ob-
jections.*

*Noe and his, of-
fer ſacrifice unto
God.*

ſo many creatures together with their competent food and fodder ; ſi-
thence the greateſt Gallion vpon the Sea, hath hardly ſtoage for the nou-
riſhment of a Horſe, an Elephant, a Camell, a Bull, and a Rhinoceros,
the ſpace of ten moneths. The Poet hath diuers answers to this obie-
ction. Firſt, that the mungrell beaſts, of what ſort ſoeuer ſince engendred
(as Mules, Leopards, and other like, that Nature daily brings forth) were
not

not in the Arke. And this may be gathered out of the very text of *Moses*; who speaks of the simple and true kindes, not the mingled or mungrell sort; as all Expositors agree. The second is, that the Arke (because it contained so many cubits geometricall) was able to receiue of all the true and simple kindes, wyld, tame, creeping, flying, both male and female. This is briefly said; but we will speake thereof a word more. *Moses* hath recorded (in the 6. chap. of Gen. ver. 14. &c.) that God, hauing a purpose to destroy the world, said vnto *Noe*, *Make thee an Arke of Gopher-wood* (which is thought to be a sort of Pine or Cedar) *Thou shalt make cabins in the Arke, and shalt pitch it inside and out with pitch. And thou shalt make it: The length thereof shall be 300 cubits, and the breadth 50 cubits, and the height 30 cubits: a window shalt thou make in the Arke, and in a cubic shalt thou finish it above; and thou shalt set a doore in the side thereof: And thou shalt make it with a low, second, and third roome, or storie.* The timber then of the Arke being of such a fast and sad wood, not easily rotting, was like to hold out: and I imagine it was a kinde of Cedar, such as *Pisnie* nameth in the 15. chap. of his 13. booke, saying, *Hanc quoque materiam, siccata mori, duritia incorrupta spissari, nec ulla modo uehementius.* 1. That this kinde of timber, dried with the Sea, more then any wayes else growes so sad and hard, that it cannot rot. But sithence the Commentors vpon this place differ much in the interpretation of this word *Gopher*; which in all the Old Testament is not found but here; I leaue the Reader, that will be exact and curious, to search it out himselfe. As for the rest, it is not to be doubted, but that *Noe* endowed with a great measure of the holy Spirit, and with exquisite wisdom, did herein euen to the full conceiue and execute the commandement of God: So as the Arke (that is, the close or covered ship) was surely made and finished according to the proportion set downe by *Moses*: and that, of choice, well seasoned, and most durable materials, 100 yeares a preparing, as may be gathered by comparing the 7. chap. and 6. verse, with the 6. 10. and the 5. 31. of Genesis. And for as much as the whole businesse was managed by the expresse ordinance of God, who gaue a secret instinct to the beasts, both cleane and vnclane, to enter after *Noe* by payres into the Arke, I conclude there was roome distinct and sufficient both for them and their prouisions. *Apelles* an auncient Heretike, and the disciple of a most vngodly Master called *Marcus*, hauing presumptuously controuled the bookes of *Moses*, gaue occasion to some of the Fathers, and chiefly *Origen*, among other points, to treat of the capacite and largenesse of *Noes* Arke: wherein he accounts each cubit Geometricall; the Qua-

Priece de Noë
à Dieu,

*Pere port-trident, Roy des vents, dompte-mer,
Voy nous d'un ail benign. O Dieu, vueille calmer
Les bruillons de tonire, & conduire au riuage
Les tableaux eschapez, d'un spiteux naufrage,*

Et

strate whereof it is as much as six other cubits. And this, *I. Bures*, a learned Mathematician of *Diplôme*, very cunningly declares, in a treatise purposely written of the Arke of *Noë*: where he proves to the full whatsoever may be questioned concerning that admirable peece of Architecture, and all the cabins that it had for the creatures, and their severall provisions. *Is. Goupin* discourseth likewise hereof, and at large, in the second booke of his *Antiquities*, entitled *Gigantomachia*; inserting also some part of *Bates*. But, to speake plainly, if we take the cubit in common signification, for a foot and a halfe, and consider the different sizen of men of that age from ours, together with the length, breadth and height of the Arke, and three stages (whereof the lowest was for the provision, the next for the foure-footed and creeping creatures, and the vppermost for the birds, with *Noë* and his familie) and ouer all these a couering; wee shall finde room enough to lodge and place all, according to the number in generall set downe by *Mose*, to wit, male and female of euery sort vncleane; and seuens of the cleane, male and female. The Poet here speaking of the Geometrical cubit, means a cubit solid, that is, in length, breadth and height taken together. There are that make the cubit two foot long; and make difference betwixt the cubit lenale (as they call it) and the cubit of a man: glancing at that which is said (*Deut. 3*) of the bed of *Os king of Basan*. Look what *Arian Montanus* saith in his *Tubal Cain* and *Noah*, where he discourses of the measures and Architectures mentioned in holy Scripture, and of the Arke. These bookes are in the Volume which he calleth *Apparatus*, ioyned to the great Bibles in Hebrue, Greeke and Latine, and printed at *Antwerp*. That which hath led these Atheists and profane wretches into error, is, that they consider not that *Noë*, and the men of that Age, by reason of their higher stature, had longer cubits; and hard it is to giue a iust proportion of theirs vnto ours. When *Mose* wrote, certaine it is, that mens bodies were abated of their bignesse; yet that which he wrote was easily vnderstood of the Israelites, who receiued these things by tradition, and knew them as perfectly, as if they saw them with their eyes. The last argument here vsed by the Poet, adoring the wisdom of Almighty God, who made all things in number, weight and measure, is a reason of all reasons; and altogether vnreasonable are they that reason to the contrary: then to scribe reason were it, to propound reason to them that haue lost the true vse of reason, and will conceiue nothing, but that which their owne mad and extravagant reason foundeth in their cares. But againe to the Text.

16 O Father, King of winds, world-shaking, taming-seas, *Noes prayer to God.*
 O God, with gracious eye behold vs, and appease
 The billowes of thy wroth: these planchers hardly saun,
 Of such a pircous wracke, O bring at length to hau'n:

G

And

2. Jour de la 1.
Semaine.

*Et vanger pour jamais les courages, efforts
De l'orageuse mer dans ses antiques bords,
L'immortel les voyant n'eut pas sonné si tost
La retraite des eaux, que soudain flot sur flot
Elles gaignent au pis: tous les fleuves s'abaissent:
La mer rentre en prison: les montagnes renaissent:
Les bois montrant des ha leurs limoneux rameaux:
La campagne croist par le décroist des eaux:
Et bref la seule main du Dieu dar-detonnerre
Monstre la terre au ciel, & le ciel à la terre.*

16. O father, o king of winds. Moses saith (Gen. 8.15.) that God spake vnto Noe, after that he had beene shut vp in the Ark a yeeve and some daies, and bade him come forth with his familie and the beasts; and gaue them all a blessing, which continues vnto this day. The Patriacke obeying the commandement, built an Altar vnto the Lord, and tooke of all the cleane four-footed, and of all the cleane birds (hauing learned this difference in the holy schoole of his forefathers, who were taught it from God) and offered thereon whole burnt Sacrifices, in repentance and faith apprehending the

Comman-
dements & pro-
messes de Dieu
à Noé & à sa
prospérité: se-
lon que Moysé
le declare au 9.
chap. de Ge-
nese.
Defense de
manger le sang
des bestes.
Le meurtre de-
fendu.

*Puis croissez vous (dit-il) faites par tout le monde
Formiller dans peu d'ans vostre engeance seconde,
Reprenez vostre sceptre: imposez nouveau frein
Aux animaux qui s'iers, se sont de vostre main
Ladus comme saurez, s'entrez en l'exercice
De vostre estat premier. Chers enfant, vostre office
Est de leur commander. V'ez doncques de tous:
Prenez, tuez, mangez, Mais lai! abstenez vous
De leur rougeastre esprit, laissez, race divine,
Laviande estouffez aux oiseaux de rapine.*

*Le hayt l'homme de sang, le suis saint, soyez saints,
Donc ne vous souillez point aux sang de vos germains:
Fuyez la cruauté, detestez le carnage:
Et ne rompez, brist aux, en l'homme mon image.
L'homme cruel mourra d'une cruelle mort:
Le meurtrier sentira, quoy qu'il tarde, l'effort
D'un paricide bras; & toujours mest empestes,
Grandant, poursuivront les homicides testes,*

And orce for eu'r againe pen-vp i' th' ancient bounds
The breezy Seas m'd sway, that yet the land surrounds.

Th'Eternall heard their voice, and bid his *Triton* sound
Retreate vnto the flood; then waue by waue to bound
The waters hapt away; all riuers know their bankes,
And Seas their wonted shore; hills grow with swelling flankes;
Vpon the tufted woods appeare the slimie webbes;
And earth it seemes to flow as fast as water ebbes.
Sodid the Lord againe with mercy-mighte-full hand
Shew vnto Land the Heau'n, and vnto Heau'n the Land.

*These verses are
taken out of the
second day of his
first week.*

Messias and Redeemer to come. For Sacrifices were vnto the faithfull as
visible witnesses of their miserable estate in *Adam*, and Grace offered them in
their Saviour, applied with the eyes and hands of a lively faith. Out of doubt
these holy ceremonies were accompanied with most earnest prayers also:
because true faith in a heart enflamed with the loue of God, could not be
idle; *He beleued, and beleauing spake*, as did the Psalmist, *Psalm 116*. This
prayer of Noe, supplied by the Poet, is fitted vnto the consideration of
time past and to come, and founded vpon the text of Moses.

17 Then blest he man, and all, and said againe, Go breede,
And ouerswarme the world with fast-encreasing seede:
R'enhance your Princely Mace, rule, and hold hard againe
The wildest of the beasts, that erst had got the raine.
Command all as before, take, vse, and kill for food:
But this, beware (my sonnes) you eat no flesh in blood,
The life thereof, beware; vnto the rau'ning soule
The strangled carcase leaue, you of so heau'nly soule.

*Gods commend
and promises to
Noe & his poster-
itie Gen. 6.*

*Blood-eating
forbidden.*

I hate the man of blood, be holy, as am I.
Shun all blood thirstinelle, but more especially
Regard a brothers life, and do not raise in man
The likenesse of your God: my soule doth curse and ban,
And euer shall pursue with stormie ghust of hate,
And strike with murdering hand the murderer soone or late.

*Murder forbid-
den.*

Promesse qu'il
n'y aura plus
de deluge uni-
versel.

L'arc au Ciel
donné pour ga-
ge de ceste
promesse.

Description de
l'arc au ciel.

Quelles choses
sont représen-
tées par cest
arc.

*Au reste, ne craignez qu'un Deluge second.
Courez de toutes parts de la terre le front.
Non, ie le vous promets. Non, non j'y le vous jure.
(Es qui me vit jamais convaincu de parjure?)
Le le veindre encor par mon Nom trou-fois-sainct:
Et pour seau de ma foy, dans les nues s'ay peint
Ce bel Arc piecé. Quand donc v'along orage
Menacera ce Tout d'un ondoyant ranage:
Que le ciel chargé d'eaux à vos monts touchera:
Que l'air en plain midi la terre annultera:
Haissez devers cest Arc vostre alaigre visage,
Car bien qu'il soit empreint dans un moite nuage.
Qu'il soit tout bordé d'eaux, & qu'il semble humer,
Pour noyer l'Univers, tous les flots de la mer:
Il fera qu'au plus fort de vos vives destresses
Vous penserez en moy, & moy en mes promesses.
Noë regard en haut, & void, osmerneillé,
Un demi-cercle en l'air de cent teints osmaillé,
Et qui, clair, se poussant vers la voûte ethérée,
A pour son diametre une ligne tirée
Entre deux Orixon: un arc de toutes parts
Egalement plié: un arc fait de trois arcs,
Dont l'un est tout au long point de couleur dorée,
De verte le second, & le tiers d'azurée
Mais de telle façon, qu'en cest or, vert, & bleu,
On y voit le plus pur violé quelque peu:
Arc qui luit en la main de l'Archer du tonnerre,
Dont la corde subtil est comme à fleur de terre,
Et qui mi-part le ciel: & se courbant sur vous,
Mouille dedans deux mers de ses cornes les bouts:
Temporel ornement des flambrantes voutures,
Où Nature à broyé ses plus vives teintures,
Que si tu ne comprends que le rouge, & le bleu:
Prends les pour sacrements de la mer & du feu:
Du ranage ondoyant, & ranage contraire:
Du ingement ia fait, & ingement à faire.*

Ayant

Mortouer, of a flood stand you no more in feare,
The world shall ne'r againe be ouerflow'n, I sweare,
I sweare eu'n by my selfe (and when broake I myne oath ?)
Yet for a scale and more assurance of the troath,

*God promisseth
there shall bee no
more generall
floods.*

Behold I set my bow vpon the cloud of raine :
Thar, when long season wet the world shall threat'n againe ;
When th'aire all cloudie-thick at noone shal bring you night,
And heau'n ore laid with raine shall on your hills alight ;
Ye may reioice to see my scale so eu'nly bow'd :
For, though 't imprinted be vpon a misty clowd,
Though albefet with raine, and though it seeme to call
The waues of all the sea to drowne the world withall ;
Yet at the sight thereof, in all your sore distresse,
Ye shall remember me, and I my promises.

*The Rainbow a
signe thereof.*

Then Noe cast vp eye, and wondred to behold
A demy-circel ith'aire of colours manifold,
That brightly shining-our, and heauing-vp to heau'n
Hath for Dyameter a line estrained cau'n
Betwixt both Horizons ; a goodly bow to see
And comming all alike ; nay one bow made of three,
A yellow, a Greene, a blew ; and yet blew, yellow, Greene,
But dyled each with oth'r in neith'r is to be scene.

*A description of
the Rainbow.*

A bow that shines aloft in Thunder-shooters hand,
That halfe-diuides the heau'n, and laies on face of land
(As twere) her fine spunne string ; and bending ore the rocks
Against a misty Sun i'th' Ocean dips her nookes :
The short enduring grace of Heau'ns enflamed blewes,
Whereon dame Nature layes her most-quickle-lustred hewes.
But if thou doe perceiue no more then blew and red,
Take them for Sacraments, as if they figured
The Water and the Fire, whereof th'one hath of yore,
And th'other at latter day shall all the world deuore.

*What things are
figured by this
Bow.*

17. *Get breed.* The rest of this booke contains a short exposition of the chiefe points handled in the ninth chap. of Gen. Whereof the first shewes the blessing of God, that would haue *Noë* and his children with the rest, increase and multiply, and replenish the earth. For the world, now as it were created anew, had need be sanctified and quickned from God with a new blessing. The second point is, that all creatures should be subiect vnto man: which we finde true at this day; as well by the inuentions we haue to master them all; and skill to draw food, seruice, profit and pleasure many wayes from them; as also by this, that the fiercest of them doe vs but seldome hurt, though easily they might destroy vs, if that word of God (*The feare of you is vpon all the beasts of the earth*) were not verified, and cast, as it were, a bridle into the iawes, and shack'le to the pawes of enemies armed with so much advantage against our kinde. The third, that *Noë* and his haue leaue giuen them, as freely to make vse of the beasts, as of any fruit growing vpon the Earth; so that they eat not the flesh with the blood: for God would by this restraint shew how abominable murder is in his sight: whereof, as the fourth point, there is mention made expressly in the text.

Noë cultiue la
terre, comme
il faisoit auant
le deluge.
Les enfans de
Cain s'estoient
adonnez aux
arts & hauts
estats, tandis
que ceux de
Seth s'occupēt
à l'agriculture.

*Ayant inuoké Dieu, nostre Ayeul ne vent pas
Qu'un paresseux repas engourdisse ses bras:
Il se met en besongne, & sage recommande
Exercer le mestier appris dès son enfance.
Car les fils du Tyran, qui dans le sang germain,
Premiere osa tremper sa detestable main,
Ayant comme en horreur l'innocent Labourage
Et preferant, mignards, le delicat ombrage,
Les oisines citex, aux champs, rocher, & bois,
Embrassent les arts, les sceptres, & les loix.
Mais les enfans de Seth, se sachant que la Nature
Se contente de peu, prendrent l'Agriculture
Pour leur saint exercice, où guidèrent, soigneux,
Et les velus troupeaux, & les troupeaux lainsieux,
Comme v'sure louable, & profit sans ennui,
Art nourrice des arts, & vie de la vie.*

Noë est labou-
reur & plante
la vigne.

*Aussi le cher honneur des celestes flambeaux
N'a si tost vent en sa la terre si gros d'eaux,
Que celui qui sauua dans vne Nef le Monde,
Suant, raye le dos de sa mere seconde:
Et quelque temps apres plante soigneusement
Du sep porte-Noë l'ar le fragile sarmant.*

And lastly, to comfort Noe and his, the Lord tells them, and sweares thereon, that the world should never more be destroyed by a generall Flood; and further to assure them he saith; *This is the token of the covenant, which I make betwixt me and you, and betwixt every living thing that is with you for ever: I will set my bow in the cloud, &c. Gen. 9. 12, &c.*

18. Then Noe call up eye. To this cleare description of the Raine-bow, nothing can be added. It appeared certainly before the Flood; but then was it not a token of Gods covenant with mankind (as now it begins to be) that the world should be no more destroyed by waters. That our Poet plays the Philosopher upon the colours of blew and red; he takes it of some ancient Fathers of the Church; and it is no wayes impertinent or absurd. But the Reader is at liberty, to settle his judgement on that hee shall thinke most convenient. Such Allegories and Poeticall licences have their grace and good use, when a man propounds them with modestie (as doth our Poet) not importuning any to receive them; but leaving all men their judgement free.

19 All holy rites performd, our granfire Noe will
That idlenesse and ease benome his armes, and kill
His muskles vnexercisd; but hies-him to the field,
And wisely takes in hand the worke he leard a child.

For all the tyran-stocke of brother-killing Cain,
More liking sinne with ease, then innocence with paine,

Preferd a citie-life, to rule the peoples wills
With Scepters, arts, and lawes, before fields, woods, or hills.
Whereas the race of Seth, well knowing nature will
With little be suffic'd, began the ground to till
For holy exercise, and kept on dales and rockes
The lowing hairie heards, and bleating woolly flockes.
A praise-worth vsurie, gaine void of enuie and strife,
Art nourishing all Arts, and life maintaining life.

No sooner had the Sunne, grace of celestiall brands,
Dry'd with rebounding beame the water-soaken lands,
But he that kept in ship the worlds seed from a wracke,
Plowes vp with sweating brow his mothers fruitfull backe.

Then carefull is to plant a Nectar-bearing vine

Vpon Noe plants a vine.

Noe tills the earth as he did before the flood:

Whereas the sons of Cain gave themselves to pollicie.

Lieu commode
pour la vigne,
et les façons
d'icelle.

*Car parmi les caillons d'une coline aisée,
Aux yeux du cl-ir Soleil tiedement exposée,
La crosse il erre, on le tendre scion
Maintenant en godeau, & tantost en rayon.
Honé la vigne en Mars: la bisne, tierce, émonde,
Taille, amende, eschalasse: & la rende si seconde,
Que dans le tiers Septembre il treuve en cens façons
Son riche espoir vaicu de vineuses moissons.*

Noé est sur-
prins de vin.

*Or Noé desireux de tromper la tristesse
Qui cruelle, affligeoit sa tremblante vieillesse
Pour voir tant de Palais de mol limon conuerts,
Et rester presque seul bourgeois de l'Ymnus:
Un iour relache un pen de sa façon de viure
La seuere roideur: s'esgayé, boit, s'enyure:
Et, forcené, pensant dans si douce poison
Noyer son vis ennuy, il noye sa raison.*

Description de
l'homme yvre.

*La teste luy pèse, & le pied luy chancelle.
Une forte vapeur luy blesse la cervelle.
Ses propos hors propos de sa bouche eschapiés,
Sont confus, sont mal-sains, begayans & coupeés,
Il sent geiner de vents sa poitrine trop soule,
Et tout son pavillon branslant se tourneboule.
En fin ne pouvant plus sur ses pieds se tenir,
Accablé de sommeil, commence deuenir
D'homme en salpourceau, & veautrer sans vergongne
Au milieu du logis sa ronflante charongne,
Oublieux de soy-mesme: & noyé, ne courrant
Les membres que Cezar courrit mesme en mourant.*

Comparaisons
propre & qui
representent
le naturel des
calumniateurs,
imitateurs de
Cham.

*Ainsi que le corbeaux d'une pierre vintense
Passent les bois pleurans de l'Arabie heureuse:
Mefrise les iardins, & parcs deticieux,
Qui de fleurs esmaillés vont parfunant les cieux,
Et s'arreste gloutons sous la sale carcasse
D'un criminel rompu n'aguerre à coups de masse:
Ou comme un Peintre sot d'un apprentis pinceau
Tire negligemment ce qui luit de plus beau
Au pourfil d'une face: & cependant remarque*

The first Booke of Noe.

34

Vpon a grittie banke where Sunne doth all day shine:

*Fit place for a
Vine, and the
manner of dress-
ing it.*

There either sets he pots, or else a trench he diggs
To sow-in steed of grape, or quickset yonger twiggs.
The next ensuing March he hoes the vine and lops it,
He rubbes, he trims, he spreads, he prunes, and vnderprops it.
So fruitfull then it was, that far beyond his thought,
A harvest rich-of wine the third Septemb'r it brought.

30 *Now Noe waxing old,* and daily sad to see
So many towrs in mud, while none but his and he
Enhabited the world, to driue-of melancholie,
He tooke vpon a day more libertie then holy;
He quaffd and triplie grew; he thought but for a season
To drowne his griefe in wine, and madly drownd his reason.

*Noe is overtaken
with wine.*

His tongue-strings ouerwet doe cause him lisp and stut;
No word flies through his reeth, but wislesse, broke and cut:
His stomack ouer-laid with hot fume hurts his braine,
And rawly belcheth wind; his feet stumble on the plaine,
So heauy was his head; the place is turned round;
No longer can he stand, but sleepe him layes aground
Amid his open tent; there he now like a swine
His snoring carren rowles embrewd with cast-vp-wine:
And albeside himselfe, not knowing what he did,
He naked layes the parts, that dying *Cesar* hid.

*A drunkard de-
scribed.*

Behold as carren crows with fanny wings orellie
The Minna-dropping woods of happy Arabie:
And reckning light the lawns and gardens of delight,
Whose amell beds perfume the skie both day and night,
Seiz-on with glouton beaks, or rath'r anatomize
Some execured corse all-rotting as it lies:
Or as young Painters wont with bungling penecyll
Good features of a face to misse, and hit what's ill;
To draw with little heed what ere is faire to see,

*Fit comparisons
for all such flau-
delers as Chaucer.*

H

And

Impudence de
Cham.

Ce qu'il dit à
ses freres voy-
ant la honte de
son Pere.

Sem & Iaphet
reprime l'ou-
trageuse mo-
querie de leurs
frere, & font
leur deuoir.

Nos esuillée
de son yuiffe
maudit Cham
& la race.

*Les imperfections, & soigneusement marque
L'enfonceure du nez, des leurs la grandeur,
La profondeur des yeux, ou quelque autre laidour:
Ainsi les fils malins du Pere de m'enfonge
Humment ingratement d'une oubliense esponge
Les traits de la vertu: & iettent, enuieux,
Sur les moindres pechez, le venin de leurs yeux:
Rient du mal d'autrui: trompettent en tous âges
Les legeres erreurs des plus grands personnages:
Tels que Cham, qui repaist son regard impudent
Du parent deshonneur, & qui, se desbordant
En vn rire profane, annonce sans vergongne
Le miserable estat de ce vieillard jurangne*

*Venez, venez, dit-il: venez, freres, recourez
Voir ce Contrerolleur qui nous a censurez.
A tort & si souvent: comme il fallit sa couche,
Vomissant par le nez, par les yeux, par la bouche,
Le vin son gouverneur: & descourant, brutal,
Aux yeux de tous venant son membre genital.*

*Hâ, mastin effronté (dit l'un & l'autre frere,
Qui porte escrite au front vne iuste ebolero)
Vilain, desnaturé, monstre pernitieux,
Monstre indigne de voir les beaux flambeaux des cieux:
Au lieu que tu devois cacher en nostre absence
De ton propre manteau, mais plus par ton silence,
Ton pere, que leuuy, le vin trop vehement,
Et l'âge ont fait gliser vne fois seulement.
Tu iappes le premier: & traines, pour te satyre,
Sa honte au plus haut lieu d'une infame Theatre.
Et prononçant ces mots, de leur pere cheu
(Tourant ailleurs les yeux) ils voilent le corps nu.*

*Le vin estant cuné, ce bon homme s'esuilla:
Reconnoit son erreur: vergongneux s'esmeruilla
De la force du vin: & poingt d'un vis foncey,
D'un gosier Profetique à ses fils parle ainsi.
Que maudit soit vn Cham, & que maudit encore
Soit Canan son imignon: que la perleuse Aurora,*

And more then duly marke the least deformitie,
A mole, a wart, a wen, a brow or lip too-far,
Or else an eye too deep, or else a nose too flat:
So doethe spightfull sonnes of Satan prince of Hell
Sponge with forgetfulnesse the shew of all that's well,
And biting lip thereat, cast venom of their eyes
Vpon the lightest faults of mens infirmities:
They laugh at others hurt, and sound through-out all ages
The very least escapes of greatest personages.
So shamelesse *Cham* beheld his drunken fathers shame,
It shew'd, and laught thereat, and made thereof a game.

The impudence
of *Cham*.

(troules
11 Come (brothers) come, quoth he; loe he that oft con-
Each little fault in vs, how vp and downe he rouses,
And spewing wine, his mast'r, at mouth, at eyes, at nose,
To all doth like a beast his priuie disclose,

Ha dog, ha brazen face (good *Sem* and *Iaphet* said,
And with a clowdie brow iust discontent bewraid)
Ha monster vile, vnkinde, vnworthy of this light;
Thou shouldst thy selfe alone, though we were out of sight
Cast on thy mantle, or hide with silence at the least
Thy fathers fault, that, once in all his life, oppress't
With griefe, wine, age, hath sal'n; and dost thou make a game
To bring his hoary head first on the stage of shame?

Sem and *Iaphet*
reproue him:
and doe their
dutie.

Thus rate they *Cham*, and then with fromward looke retire
To heale the nakednesse of their enyeared Sire.

Noe making car-
sith *Cham* and
his posteritie.

12 Slept-out the surfer was, and he awoke at length,
And blushing knew his fault, and wondred at the strength
He found in blood of grape: then prick't with inward tine
He propheside, and said, Gods heauy curse and mine
Befall the race of *Cham*, let South, let East and West

Il benit Sem
& Iaphet.
Detectatiō de
l'yrognerie,
descrie en ses
effets hon-
reux, dange-
reux & exce-
rable.

Comparaison.

*Le vostre catharreux, & le midi luisant
Voye tousiours chargé ton corps d'un ioug pesant.
Dieu se tienne avec Sem: & que bien tost sa grace
Estende de Iaphet la formillante race.
Salle desuoyement l'erreur, mais non erreur,
Ains rage volontaire! ô transport! ô fureur
Courte, mais dangereuse, & qui tues, cholere.
Clyte par son ami, Penthee par sa mere!
Phrenesie qui fais le vanteur insolent,
Bavard le grand parleur, cruel le violent,
Le paillard adultere, & l'adultere incestre,
Enfant tous nos deffants du lenain de ta peste:
Qui vis sans front, sans yeux: qui l'ame en l'ame estrins:
Qui d'horrible forfaits diffames les plus saintz:
Et qui comme le monst, qui bon-bouillans sauteile,
Fait craquer les liens de sa neuue vaissele,
Tourne-vire lalie, & regorge, fumeux,
Du fond de son vaisse au l'excrement escumeux,
Vas ruinant ton hôte: & pousse, indiscrete,
Du profond de son cœur toute chose secrete:
Quand tu n'aurois iamaïs, ô vilaine poison,
Fait çà bas autre mal, que primer de raison
L'exemple de vertu, voire la vertu mesme,
On te deurois suyr plus que la Parque blesme.*

19. *All by Rites performed.* The Scripture saith (Gen.9.20.) that *Noe* was an Husbandman, and plowed a vine yard. Hereby appeares that he, before the Flood, had betooke himselfe to the vocation of planting and tilling, with all that belonged thereto. A trade worthy such holy Fathers, and well becomming their long liues. For then, and a long time after, was this exercise (by good right) held a lawfull vsurie, a gaine void of Enuie, an Art maintaining all Arts, and the true meanes of long liuing. In the meane time, while the posteritie of *Seth* followed husbandry and tillage, they of *Cain* gaue themselves wholly to high matters of State and government in the world; whereby they came short of health, and true wisdom. Furthermore it is said, that *Noe* planted a vine, which was it may be a thing knowne of him before, but neuer dressed to the full prooffe, till then; as may be gathered by that which the historie shewes fell out thereupon; to wit, that *Noe* drunke of the wine, and was drunken, and was reuoured in the midst of his tabernacle. For likely it is that if wine had beene ysed before the Deluge, drunkennesse

For euer see them serue: but euermore be blest
Sems holy-chofen seed; be *Canaan* slaue to them;
 And *Iaphet* God perswade to dwell ith' tents of *Sem*:
 So ended. O foule vice, error, enormitie,
 Nay voluntarie rage, distract, and phrenesie,
 Not long, but dangerous! by thee, mad as a fiend,
Agave slew her sonne, and *Alexander* his friend.
 Doth any burne in sinne? thou dost increase the fuell;
 Thou mak'it the prater vaine, the hastie cutter cruell,
 The vaunting insolent, th'angry tempestuous,
 The wanton minde vnchast, th'vnchast incestuous:
 Thou canst nor blush nor see, thou life in life destroy'it,
 And holiest men of all with many faults accloy'it:
 Yea, as the strong new-wine with boyling insur heat
 Cracks eu'n the newest hoopes, and makes the vessell sweat;
 Turnes vpsedowne the lees, and froths out at the vne
 From bottom of the caske the settled excrement;
 So thou vndo'it thine host, and rashly mak'it to flie
 From bottom of his heart all matt'r of secreesie.
 Though no more to thy charge be laid, o poyson vile,
 And this were all thy fault, to bruten for a while
 A vertue-reaching life, nay vertue-selfe; I sweare
 Man ought thee more then face of ghastly death to feare.

*He bleeseth Sem
 and Iaphet.*

*A detestation
 of drunkennesse.*

drunkennesse in those dayes would haue shewed it selfe among other vices,
 and increased them: so as *Nae* might thereby haue taken occasion, after
 the Deluge, to beware thereof and stand the more vpon his guard. But
 these words (*he drinke of the wine*) seeme to import that before then he ne-
 uer had tasted the sweetnesse of this fruit, and was taken therewith at vn-
 awares. Some are of opinion, that it pleased the diuine goodnesse, because
 the strength of mans nature was impaired by the Flood, to helpe and re-
 compence him with eating of flesh and drinking of wine; as meat and
 drinke more strong, and remedies auailable, against the assaults of diuers
 diseases and infirmities, then like to ensue. For well may it be thought, by
 the curse of God, nowredoubled vpon mankind, that the earth lost a good
 part of the force and vigour it had before; and that the Deluge was (as it
 were) a strong buck-water, to fret and diminish the force of all creatures,
 especially the body of man, which after the Flood waxed more feeble, and
 of lesse continuance then before: and for this cause it pleased God to com-

fort our poore and weak Nature, with drinke more vigorous and meat more solide. And for the places and countreys destitute of wine, he hath furnished them with corne and fruit fit to make (for their comfort, strength and batling) drinke of such force and strength, as will make them drunke, if they take too much of it. The Poet hath hereto fully adioyned the description of a place fit for a Vineyard; and the manner of dressing it. Whereof looke what *Plinie* saith in his 17. booke, chap. 21. & 22. and *Ch. Stephen* at the chapter of the Vine in his *Country Farme*.

30. *New Nash waxing old.* Some thinke that *Noah*, whom the writers of old time have made so famous, was the Patriarke *Noe*, and that they gaue him that name of *Noah*, for the inuention of wine, called by the Hebrewes *Noah*; but others hold that *Noah* came of *Noam* (the sonne of *Iaphet*, Gen. 10.) of whom descended the Greeks and Latines. Moreover, they paint this *Noah* with two faces, one before and another behind; to shew his wisdom; or rather to signifie, that he saw both the world that was before the Flood, and that which came after. All this, in proceesse of time hath beene dawbed vp with strange fables; as appears by the writings of the Gentiles. That which the Poet here saith this one fit of *Noe*'s drunkenness, is touched and couched in a word by *Moses*, Gen. 9. 21. but our Author hath amplified it very artificially; describing in right kind a man, no man, when he is ouercharged with wine: of purpose to make vs abhorre and detest that vice, which ouerthrew the ancient Greeks & Romans; though since their time it is growne a custome, & (as may seeme by the strange debauchment and outrage of our dayes) now taken for a vertue. Among the works of *S. Basil*, that ancient Greeke Bishop, there is an Homilie against drunkenness, and the strange behaviour of a drunkard; right so set downe in all points, as here by the Poet. That which is reported of *Cesar*, that dying he couered himselfe with his garment, when *Brutus*, with the rest of that conspiracie, killed him in open Senate; is written by *Plutarch* in his liues. The drunken man neuer thinks of his shame, as *Cesar* did; for, during the fit, his reason is gone; which proues that a fit of drunkenness is much more dangerous then death it selfe: what's then the habit, and continuall custome thereof; besides the daily and great offence given by these men, no men, to God and his Church? The comparisons here vsed, to shew the nature of a slanderer (taken from *Plutarch*'s flatterer, &c.) are so fitly applied by the Poet to his purpose, that they need no further exposition.

31. *Came (brothers) came.* *Moses* saith (Gen. 9. 21.) that *Cham* the father of *Chanaan* saw the nakedness of his father, lying drunke in the tent (as ver. 21.) and told his two brethren without, and *Shem* and *Japhet* tooke a garment, and laid it vpon their shoulders, and went backward and couered the nakedness of their father; and their faces were fromward, and they saw not their fathers nakedness. And this is the point which the Poet handles in this section.

32. *Slept out the surfeit wine.* It is recorded in the foresaid chapter also, that *Noah* awoke from his wine, and knew what his younger sonne had done vnto him;

him; he knew it either by some part of his memory confusedly retained in drunkennesse, or by revelation from God; except we should thinke rather that *Sem* and *Japhet* told him; that he might reprove the foule impietie of their brother: and he is noted the younger, for aggravation of the crime. Whereupon the Father said: *Cursed be Canaan, a servant of servants shall he be to his brethren*: and againe, *Blessed be the Lord God of Sem, and Canaan shall be his servant: God shall enlarge Japhet, and he shall dwell in the tents of Sem, and Canaan shall be his servant*. The Divines propound here many questions to be considered; whereof these two are the chiefe. 1. Why *Nae* went here so far as to denounce that curse against his grand-child *Canaan* and that race. 2. What is the meaning of these blessings vpon *Sem* and *Japhet*. The Poet answers in a word, that *Nae* pronounced these curses and blessings by spirit of prophetic. Forasmuch as God, in his infinite wisdom, when he had before humbled his poore servant *Nae*, was pleased now to arme him againe with fatherly authoritie; wherewith hee might pronounce the iust and alway venerable sentences of his eternall decree. For in few words here haue we the state of the world and Gods Church, set downe by this great Patriarke; who could not haue spoken those things (so after verified in destruction of the *Canaanites*, and Gods extraordinarie fauour to the *Israelites*, and faithfull *Gentiles*) but by the Holy Ghost, to whom is alway present, euen that which is to come. For the rest, *Moses* compriseth all (after his manner) briefly; but with words so liuely and significant, as are easie to be vnderstood of all that weigh and reade them with reuerence and humilitie, and take helpe of the good Commentaries of Fathers both old and new.

23. *O foule vice*. He detesteth in most proper termes, and grauely inueigheth against drunkennesse, saying, that though it did no more hurt in the world, then impeach the reputation of this Patriarke, otherwise an example of vertue; it were to be hated aboue death. And further, in very few lines he presseth together what the ancient Authoers, both holly and profane, haue said against drunkennesse. There are certaine eminent places of holy Scripture, which I need but quote vnto the Reader. See *Psalm*. 20. 1. & 21. 17. & 23. 10. 19. 10. &c. & 31. 4. *Esaie* 5. 11. & 22. & 28. 1. *Matth* 4. 11. *Leuit* 21. 34. *Rom*. 13. 13. & 1 *Cor*. 6. 10. *Gal*. 5. 21. *Ephes* 5. 18. Among the ancient Fathers, *S. Chrysostome* and *S. Basil* haue in diuers their Homilies very graue and expressely condemned this vice. And there is a whole Homilie against it in the first Tome of *S. Basil*, and the 80. of the fourth Tome of *S. Chrysostome*, vpon those words of *S. Paul* to *Timotheus*, *Modico vino vtere*. See also what *S. Austen* writeth heretofore to the holy Virgins, and in his fift booke vpon *Gen*. where he speaks of *Lot*. And what *S. Jerome* hath to *Oceanus* and *Enochianum*, vpon the first to *Tim*, the third chap. and to *Titus*. Among the works of the Heathen, the 84. Epistle of *Seneca* is worthy to be read. The Greeke and Latine Poets haue also infinite inuectiues against this vice, so beastly, nay condemned euen by nature it selfe in beasts. As for the examples here alledged by the Poet, of *Clytus* and

Pentheus,

Pentem, see Platarch in the life of Alexander the Great, and Ouid in his third booke of Metamorphosis, toward the end: and apparent examples hath the holy Scripture of mischief ensuing vpon this wine-bibbing;

BABILONE.

Preface representant la felicité des estats puplies gouuernex par bbs & sages Princes, & le malheur des peuples assuiettis à vn tyran. Ce que le Poëte propose proprement, afin de ce donner entree en l'auie & en faitz de Neumbrot.

O *QVE* c'est vn grand heur de viure sous vn Prince,
 Qui presere à son bien le bien de sa province!
 Qui flean des viciens, & des bons protekteur,
 Ouvre l'oreille au sage, & la serme au flatteur:
 Qui de soy-mesme Roy chosse plusost le vices
 Par ses honnestes mœurs, que par loix & supplices:
 Qui est humble en son ame & graue par dehors:
 Qui a l'amour des siens pour garde de son corps:
 Qui le lustre emperlé a'vn Scyre n'idolatre:
 Et qui se cognessant monté sur vn Theatre,
 Ou pour Contrerolleur tout vn Monde le voit,
 Ne fait ce qu'il luy plait, ains plusost ce qu'il doit.
 Mais c'est bien vn Enfer de passer en seruage
 Sous vn cruel Tyran tout le cours de son âge:
 D'un Denü, qui se fait tondre avec vn tison,
 D'un Neron, qui remplit dinceste sa maison:
 D'un Chathuant, qui fuit le soleil des Dietes,
 Estats, & parlemens, qui tient mesme suspectes
 Les langues des prinex: qui pour ses doux esbats
 Fait iouster ses vassaux, & nourrit leurs debats:
 Qui n'a deuant ses yeux Honneur, Foy, ni Iustice:
 Qui chaque iour erige office sur office:
 Qui ne vent des sujets sages, doctes, puissans,
 Ains coupe chaque iour les espies paroissans
 Sur toute la maison: & pire qu'une fere
 Ne pardonne à son sang, non pas mesme à son frere.
 Qui bien qu'environné d'espies & contelas,
 Craint beaucoup plus de gens qu'il n'en effraye pas:
 Fais gloire d'inuenter quelque subside estrange,

Noe, Lot, Nahol, Ammon, Elia, Balthazar, and others. But the Histories of our time haue a thousand times worse, and more tragically; which our after-beers will detest and wonder at.

The second Booke of Noe, called B A B I L O N.

O What a blessed life doe men lead vnd'r a Prince,
That seeks, before his own, the weal of his Prouince!
That punisheth the bad, & rids the good of wrong,
That entertaines the graue, and shuns the pleasing

That sou'raine of himselfe doth all vice ouer-awe (tongue,

More by his honest life then punishment or law:

That being inward meeke, outward maiestically,

Hath for his guard the loue of all his comminall.

That maketh not his God the bright-emberled Mace;

And knowing that he stands on stages highest place,

Where, to controule his workes, a world hath him in sight,

Commands not what him list; but rather what is right.

But sure a hell it is to suffer seruitude,

And daily beare the yoke of a Tyrant blood-embred:

A *Denis* that for feare with brand himselfe yshau'd,

A *Nero* that his house with incest all deprauid:

An Owle that e're auoids the light of government,

Of Parliament and Peeres, that feares the prattlement

Of eu'ry priuate toong; that for his only game

His people sets at odds, and feeds their angers-flame.

That honour, faith and right, hath ne'r before his eyes:

That powling Offices doth euery day deuise;

That likes-not of the men best learned, wisest, strongest;

But, as in field of corne, doth euer crop the longest

And best-yflowred eares: That, worse then Tygre wood,

Without respect of kin sheds eu'n his brothers blood:

That, though he senced be with sword and halberds aid,

Yet feareth many more, then he doth make afraid.

That boasteth to deuise a taxe before vnknowne,

A preface representing the felicity of commonwealths gouerned by good and wise Princes, and the distress of people subiect to a Tyrant. Fittly foreplaced of the Poet to lead him to the life and deeds of Nimrod.

I

And

Priere à Dieu,
bien accommo-
dee au propos
precedent, &
donnant en-
tree au luyuât.

*Et les siens in'qu'aux os, Anthropophage, mange.
Imprime, ô Roy du ciel, dans le cœur de nos Roys
L'amour de leurs vassaux, & l'honneur de tes loyx.
Que si des courtisans l'ennemi langage,
Où les desbordemens familiers en nostre âge
Faise quelque traitt qui sente son Nemrot,
Passe dessus ta plume. & l'efface bien tot:
Afin que pour Babel Solime se baste,
Et que sous eux ma Muse en tous lieux retentisse.*

1. *Prince.* Here is the lively image of a good Prince set downe vnto vs in a few lines, borrowed of many good Authors both diuine and humane, that teach in their writings rules and examples notable for this purpose. *Mosis* in the Law, *David* in the 101. Psalm, doe declare vnto vs, the rules of dutie belonzing vnto Gouvernours: and they themselves, with all those the good Iudges and Kings that were among the people of God, serue for sure patterns and examples to all such as meane faithfully to discharge the like duties. Also *Plato*, *Aristotle*, *Xenophon*, and *Plutarch*, with diuers others, for the instruction of those that came after them, haue set forth many godly precepts and examples. The commodities that arise out of euery one of these vertues here described (each one whereof requireth a large Commentarie) are infinite: and where there are now aduaies such Princes in the world, their subiects may thinke themselves exceeding happy. For next after the sincere knowledge and worship of the true God, there is no greater happinesse in the world for vs to enjoy, than to be gouerned by such vertuous personages as are here described: marke then the perfect image of the good Prince.

2. *Tyrant.* To giue the better glosse to the former picture, another cleane contrary, and marvellous fearfull to behold, he setteth here before our eyes, the picture of a Tyrant that liueth in mistrust of the whole world, as did *Dionysius* the elder tyrant of Sicilie, of whom we reade among the hues of *Plutarch*. He was so mistrustfull, that for feare of his Barbers, he made his daughters bring him a burning cole to singe his haire withall. More thn this, a Tyrant defileth himselfe with incests, whoredomes, adulteries, and the sinne of Sodom, and therewith infecteth his whole Court and Country: as that filthy *Nero* did, whose life is written by *Suetonius*, *Tacitus*, and others, reciting therein many horrible and shamefull cases. Again, the Tyrant will be subiect vnto no law, nor order whatsoever; he overthroweth the ground lawes and pillars of the state: or if he seeme willing to submit himselfe thereunto, it is to further himselfe so much the more in the vndermining, by diuers bad practises, and destroying all such as might any way resist, or make head against him. Hence cometh it to passe, that he may in no wise abide any inquisition or examination to be made

made

And Canibally gnaw'th his peopl' all to the bone.

Imprint (ô king of Heau'n) within our Princes breasts
Loue to their people-ward, and reuerence of thine hells:
And where a courtly toong with venomous language,
Or oth'r enoimities too-well knowne in this Age,
Shall taint a princely minde with *Nimrods* propertie,
Draw there thine iron pen, and rase it speedily.
That for proud Babels towre they may thy Sion reare,
And my Muse vnder them may chaunt it euery where.

*A prayer to God,
fully as sing of
the words and
matter of ereg-
ing, and making
way to the si-
gnale.*

made of his vnworthy and vile cutrages, but vaumeth of the iniurie that priuate men suffer, and discredit they are driven vnto by meares of his oppression. To maintaine his state the better, he entertaineth and vpholdeth all manner of hurlyburlies, factions, quarrels, and ciuill wars: he fauoureth ruffians, bawds, flatterers, lyers, light and loose persons, murderers, imppoysoners, Epicures, Atheists, and such as are defiled with all manner of vice and wickednesse. He promiseth mountaines, performeth nothing: glorieth to breake oath and promise, and to deceiue and surpise both small and great by faire words, sweet speech, humble and courteous countenance, when his heart imagineth villanie and treason to his country. He neuer forbeareth any thing, he neuer pardoneth any man, nourisheth and fattereth himselfe with blood and fire: all peaceable and vertuous persons he disgraceth and overthroweth, supporting and aduancing all peace-breakers, robbers, and wicked liuers: he taketh bribes for all offices, and oppresseth the people with the vnbrideled number of catchpole-officers, that maintaine themselves only by grauing vpon others: his subiects he would haue liue all dayes of their life in ignorance: painfull, wise and learned men, and those that haue well to take vnto, because they need the lesse to depend on him, or else sell themselves for his fauour, he chafeth far from him, and maketh beholding vnto him, none but fooles, idiots, iesters, anticks, wranglers, and such copes-mates as of naught-worth are suddenly start vp, that wholly depend vpon him, and reuell in his cofers, not giuing him (as they cannot) any good counsell for the common-wealth: they care not which end thereof goe forward: but all their care and counsell is for their priuate gaine, which serues to no better vse, than to iniuce and draw them on daily to carelesse and wicked liuing. Further yet, so far is he from regarding or placing neete about him men of worth and good qualities, that on the contrary, to the imitation of *Terquinius* sumamed the proud (whose storie *Liue* writeth in the first booke of his second Decade, concerning the Poppie heads he broke downe with his staffe, to teach his sonne by a dumbe shew, that he should rid out of the way all the Peeres of the Citie, and forsake (as another saith) fifty frogs to catch one Sammon) he breaketh downe the highest eares of corne:

that is, he causeth all those to be put to death, that might any wayes hinder his wicked intents. What should I say more? Such a cursed creature, without God, without conscience, worse than any wilde beast, spareth neither kith nor kin, but either by sword or poyson maketh away the very necessite of all his blood, that he may raigne alone, if it were possible. But notwithstanding the many bandis of his guard, he standeth in feare of euery man, and is despised, mocked, and detested of all. For why? Be-

Nien hant petit
fis de Cham,
des son enfance
veut dominer,
& est l'image
des ambitieux tyrans.
Ses exercices,
afin de se rendre
naître respectable
par succession de
temps.

Continuation
des laborieux
exercices de
Nembrot.

Il chasse aux
bestes pour
chasser puis-
sances aux hom-
mes.

*Nembrot n'a point encor atteint le douzième an
Qu'entre ceux de son âge il tranche du Tyran :
Pareil sur ses esgaux, & sous si bon augure
Jette les fondemens de sa grandeur future:
Et portant dans sa main pour Sceptres des Roseaux :
Fait son apprentissage entre les pastoreaux.
Puis sachant que celui qui genereux aspire
A l'heur imaginé d'un redoutable empire,
Doit passer en beaux saills le vulgaire testin,
Ou porter pour le moins le masque de vertin:
Il ne passe la nuit sous une molle plume,
Le iour dedans un poisle : ains, ienne, s'accoustume
Au bon & manuel temps : ayant, ambitieux,
Pour chenet un rocher, & pour rideau les Cieux.
Les arcs sous ses ionets, la sucr ses delices,
Les Moineaux ses Autours : ses cher Turquets, les lices:
Et ses mets plus friands, d'un beau Chévreuil la chair,
Que tremblant il n'a point achevé d'escorcher.*

*Quelque-fois il s'estoit à vaincre d'une haine
L'aspreté d'un rocher qui domine une plain :
Ascendra contremont un torrent enragé,
Qui a Hyades repen cent ponts a vanagé,
Et d'un flot bondissant court à bride anallée
A travers les rochers à une estroite vallée:
Ar' atraper le traitl'eschappé de sa main:
A prendre à belle course ou la Biche ou le Dain.*

*Mais ayant ia passé cinq lustres de son âge,
Et sentant, orgueilleux, ses nerfs & son courage
Digne d'un Mars plus fier: s'il scait en quelque part
Un grand Tigre, un Lyon, un Ours, un Leopard,*

Il l'attaque

sides that is aforesaid, he glorieth and taketh delight to deuise new subsidies, imposts, and wibutes, whereby the comminaltie may be impouerished, and held in bondage, and so in steed of *Homer* people-ferder, he becommeth a people-eater. Of this image of a tyrant, there are examples about number found, both in ancient and late writers of Church histories, and others: So I returne to the Poet.

3. Searfe is the sonne of *Chaw* now waxen twelue yeere old,
But straight ou'r all his Petres he playes the Tyrant bold.
He ouer-growes them all, and of his power to come
Vpon a trim foreshew he layes the ground with some:
And in his childish hand for scepter bearing reeds
Among the shephard-swaines beginn'th his prentise-deeds.
Then knowing that the man, whose courage doth a spire
Vnto the deemed blisse of an awfull Empire,
Must passe in braue exploits the doltish vulgar sort,
Or else by seeming good obtaine a good report,
He wasteth not the night in downie leather-bed,
Nor yet the day in shade; but, young, accustomed
Himselfe to good and ill, and made ambiriouslie
His pillowes of a rocke, his curtaines of the skie.
To toyle is his delight, to shoot, his chiefest game,
His baby-play the lyst, his hawk some Sparrow tame:
His most delicious meate the flesh of tender Kid
Which trembleth yet, and searfe is out of skin yslid.

Nimrod's first studie and exercise, to get the souerainie of the people, furthered by nature.

Sometime he sports himselfe to conquer with a breath
Some craggy rocks ascent that ouerpeers the heath;
Or else some raging flood against the streame diuide,
That, swolne with raine, hath drou'n a hundred brigs aside,
And with a bounding course vnbridled gallops fast
All ouerthwart the stones in narrow valley cast:
Or else straight aft'r his throw to catch againe his dart,
Or else by footmanship to take the Hinde or Hart.

The continuance of his labours to obtaine the peoples fauour.

Thus till his twentieth yeare his exercise continues,
Then vnderstanding well his manly minde and sinewes
May fit some great'r attempt, if he know'th any where
A Leopard, a Tyg'r, a Lion, or a Beare,

He chaseth beastes first and afterward men.

*Il l'attaque sans peur, le veine, l'assomme, & plante
Es lieux plus esleuez, sa deshonille sanglante.*

*Lors le peuple, qui void par ses guerrieres mains
Les chemins affranchis d'assassins inhumains,
D'horrible hurlemens les forests solitaires,
Et les troupeaux de crainte: ayme ce domte-feres,
Cest Hercul chasse-mal: luy monstre sa faueur,
Et l'appelle par tout son Pere, & son Sauueur.*

*Nembrot par les cheueux empoignans la fortune,
Et battant le fer chant, flatte, presse, importune
Ore l'un, ore l'autre: & hastant son bonheur,
De veneur d'animaux se fait d'homme veneur.
Car comme il employoit en ses premier chasses
Les glu, les trebuchets, les pipeaux, les tirasses:
Et sur la fin encor, contre les plu bagards,
Les masses, les effieux, les fleches & les dards,
Il gaigne quelques-uns par des belles promesses
Les autres par prisens les autres par rudes ses:
Et rompant, furieux, les liens d'equité,
Du monde renaissant saisit la Royauté:
Au lieu qu'auparauant le chef de chaque race
La commandoit à part, sans que la ieune audace
D'un esprit fretillant, bromillon; ambitieux,
Mist, comme ore, sa faux en la moisson des vieux.*

3. *State it.* The posteritie of Noe being much increased, as *Moses* reckoneth in the 10. chapter of *Genesis*, they began to spread abroad and take seuerall habitations, but not far one from another so soone after the Flood. Among other the sonnes of *Cum*, is numbred *Cau* the father of *Nimrod*, of whom the historie maketh mention, that he began to be great on the earth, and was a mighty hunter before the Almighty, and that the beginning of his raigne was *Babel*, *Erech*, *Archad*, and *Caineh*, in the land of *Sennar*. Vpon this place are given two diuers expositions: The first is, of some that hold that *Nimrod* was the first after the Flood that gaue any meet forme of publike government, and by the consent of many families, considering his wisdom and valour, was accepted for master and governour, to rule and order many households together: by reason whereof (say they) he is called a strong hunter before the Lord: and namely, for that he repressed, by maine force, the wicked and varly, who, like sauage beasts, preied vpon the life of man. But the greater part

He stoutly goes t'enconnt'r, & knocks him downe with mace,
And plants the goary spoiles in most apparant place.

The people then that see by his all-conquering hands
The wayes enfranchised, and all the waster lands
Rid of such roaring theeuës, and feeding now at ease
Their fearfull flocks and herds; they loue this *Hercules*,
This rid-ill monster-mast'r, and chew him speciall fauour,
And call him euermore their sath'r and eu'n their sauour.

Here *Nimrod* by the locks hand-fasting his good fortune,
And striking th'iron hot, dorth flatter, presse, importune
Now one and then anoth'r, and hasting to his blisse,
Before that hunted beasts, now of men hunter is.
For as he did employ about his prey before
The grins, hare-pipes, and traps, and all the lymie store;
Yea furthermore, at need for stoutest had his arr,
The heauy club, the shaft, the sharpe sword and the dart:
So some mens heart he gaines by faire hope closely stealing,
And some he wins by gift, and others by hard dealing:
And breaking all in rage the bonds of equitie,
Of that reinforcing world vsurps the royaltie,
Whereas in time before the chiefe of each household
The same did rule apart; nor did the young man bold,
Aspiring, gyddie-braind, vpon a wanton braue
His sickle thrust, as now, int' haruest of the graue.

*He leaueth his
former chase
for a better
prey.*

of Expositors take this otherwise, and hold, that *Nimrod* by force and diuers subtleties (here finely set downe by the Poet) got the supremacie; and that this power ascribed vnto him, was not truly Royall and lawfull, but a power vsurped by force, a hunters power, wherewith he surpris'd men, and reigning ouer them cruelly, handled them as if they were beasts, and that before the Lord, which is as much to say, as in despite of God, who had established a gentle rule and gouernment among the families. This second exposition is the more certaine; whether we consider the race of *Nimrod*, or the proper meaning and sequels of the words of the text, or the buildings of *Nimrod*, or what successe his proud attempt had. The Poet relying on this opinion, hath further followed in the description of the youth, and exercises of this first Tyrant that was in the second world, such things as were likely to be, and that with such a grace, as in a discourse is requisite, that out of the holy Scripture hath so narrow foundation, and in other bookes is, with many fables and names vncertaine, darkned.

Now

Domination
tyrannique de
Nembrot.

Ses artifices
pour se main-
tenir.

Sous couleur
d'effeuer vn ba-
stiment contre
le deluge, il
veut affermir
sa tyrannie.

Comparaïson
propre, mon-
strant combien
grande efficace
ont les desseins
des tyrans, fle-
aux de la ven-
geance de Dieu
sur les peuples.

*Dessus le throne assis, violent, il exerce
Cent mille cruautez: peste-mesle renuersé
Droit humain, & diuin: brane le tout-puissant,
Luy porte insqu'au nez son Sceptre fleurissant.
Et de peur qu'à la fin le peuple aisé ne pense
A secourir son ioug, il le met en despesse:
Espuise sa richesse, & occupe ces bras
A bastir vne Tour, ou plustost vn Atlas.
C'est trop, dit-il, viscu en bestes passageres:
Quistons ces toillis romlans, ces tentes voyageres:
Massonnons vn Palais, qui frappe, ambitieux,
Les abismes du pied, de la teste les cieux:
Asyle inuiolable, & sacré-sainct refuge
Contre l'iré de sord a'vn ranageur Deluge.
Sus fondons vne ville, & passons la dedans
Encorps & sous vn Roy le reste de nos ans:
De peur que dimisx en pauillans & Princes,
Nous ne soyons esparis par toutes les promices,
Que la lampe du iour visite de son cours,
Sans nous pouuoir donner ni conseil, ni secours.
Que si l'ardent tison d'vn intestine guerre,
Ou quelque autre mal-heur nous espaud sur la terre,
Au moins frere laissons pour jamais engranez
Nos beaux noms dans ces murs insqu'au Pole estenez.
Comme vn foible Vulcan, que la troupe frillenx*

*Des pasteurs laisse choir dans l'orée sueilense
D'vne vaste forest, se tient quoy quelque temps,
Esluant les nuans sumentement flottans
Sur vn hum'le buisson, puis aydé par Zephyre
Fait voye rongissant aux efforts de son ire,
Monte du bas ballier au flairant Aubespin
De l'Aubespin au Chesne & du Chesne au Sapin,
Gaigne tousiours pays, en courant se renforce,
Et ne laisse Dryade en sa natale escorce:
Ainsi ce doux propos premierement issu
De deux ou trois miguons, favorable, est receu
Des esprits remuants: puis de main en main passe*

*The tyrannous
government of
Nimrod, and his
fraud attempt.*

4. Now he enthroned is, he bendeth all his thought
To blood and crueltie, profanely sets at naught
The lawes of God and man, out-braues th' Almighty king,
And bearded him (as 'twere) with scepter flourishing.
And lest the peopl' at length, when ease had bred their pride,
Should aime to cast his yoke he keeps them occupyde:
He lauisheth his wealth, to make them labour still
In building of a towne; nay rath'r an Atlas hill.

We liue too long (quoth he) in brutish wandering;
Now leaue we roauing tents, our houses wayfaring;
And let's a palace build that stately may be ioynt
In Base vnto the deepe, and vnto heau'n in poynt.

A priuiledged fort against another flood:
And there incorporate liue vnd'r a royall blood.

Lest, if we part in tents with many guides, we run
Afunder, void of help, as far as roules the Sun,

And in case burning coles of at-home-bred sedition,
Or what mishap so-er'e shall driue vs to diuision:
Yet (brothers) let vs leaue, as high as heau'nly flames,
Vpon this Towre engrau'n our euermourning names.
5. As fire by shepherds left amidst the dry-leafe woods,
At first is hid, or makes but only smoakie floods

Among the lower shrubs, and then with help of winds
A way by flaming force to further mischief finds;
Vnto the bloomy thorne from th' humble shrub it stirs,
From Thorne to Oke, from Oke vnto the tallest Firres;
And, euer gaining ground, runs faster narre the marke,
And leaueth not a nymph within her native barker:
Right so this pleasing speech when first it had been grac'd
By fawning Fauourites, of others 'twas embrac'd;
Among the gyddie-braines then goes from hand to hand

K

Vnto

Le peuple exécute le desir de Nembrot, & s'employ à bâtir sa prison & le nid de la tyrannie.

Vine description d'un peuple embelesné a quelque chose ad belongne.

Dieu courroucé de l'audaceuse entreprise de Nembrot & des siés, conclut de répre les desseins,

*Jusqu'au plus malotru du confus populace,
Qui de si reux de voir parfaite ceste Tour,
En mestier dinisé, travailloit nuit & iour.*

*Les uns d'un fer tranchant sont trebucher les Presnes
Les Aunes bazardeux, & les durables Chènes:
Degrudent les forêts, & montrent au Soleil
Des Champs, qu'onque il n'avoit esclaire de son ail.
As-tu vu quelque-fois une ville exposée
Ausac d'un cam vainqueur? Le pleur & la risée
Bruent peste-meslé. Qui charrie, qui prend,
Quitraîne, qui conduit, Le Soldat insolent
Ne treuve l'un pron seur, ni serreur assez forte,
Et la ville en un iour suit route par sa porte.
Ainsi ces charpentiers pillent en un moment
Des collines d'Assur le fucilleux ornement:
D'une ombrageuse horreur despoillent les montaignes,
Et moissonnent, bouillants, les rameses campagnes;
Les chars & les mulets s'entre-choquent, effais:
Et l'esieu si chisant gemit dessous le fais.*

*Ici pour dur ciment nuit & iour on amasse
Des estangi bitumeux l'eau gluantement grasse.
Le Tuillier cuit ici dans ses fourneaux fumants
Enbrique les poussiere, Ici les fondemens
Jusqu'aux enfers on creuse: & les impures ames
Renoyent contre espoir du beau soleil les flammes.
Tout le ciel retentit au dr son des marteaux,
Et les poissons du Tygre en tremblent sous les yeux.
De tout & de longueur les murs rougeastres croissent,
Leur ombre s'estend loïn. La de loïn ils paroissent.
Tout bouillonne d'ouvriers: & les foibles humains
Penlent au premier iour toucher le ciel des mains.*

*Quoy voyant l'Eternel, renfrongne son visage,
Et d'un son qui grandant roule comme un orage
Par les champs unageux, desracine les monts,
Et fait crouler du ciel les immobiles ponds.
Voyez, dit-il, ces Nains, voyez ceste racaille,
Ces fils de la poussiere. O la belle muraille!*

Vnto the baser sort of people through the land ;
Who greatly bent to see the famous tower made,
Doe labour day and night in all and euery trade. (stroke,

Some trip the speare-wood Ash, with sharp-edg'd axes
And some the sailing Elme, and some th'enduring Oke ;
So they degrade the woods and shew vnto the Sunne
The ground where his bright eye before had neuer shone.

Who euer did behold some forraine armie sacke
A citie vanquished ? ther's grieve and ioy, no lacke,
Together hurly-burl'd ; he carts, and he lays hold,
He drags by force, he leads ; and there the souldier bold,
Can finde no place too sure, nor yet no locke too strong,
The whole towne in a day forth at the gates doth throng.
So quickly do these men pull-off with one assent
From those Assyrian hills the shaking ornament :
The wilderness of shade they take from off the rocks,
And sheare off albeswat the leuell countries locks :
The waynes and yoked Mules scarce one by the other wend ;
The groaning axeltrees with load surcharged bend.
Behold here one for mort'r is day and night abruing
Of some thicke-slimie poole the water fastly gluing.
And here the Tyler bakes within his smoakie kell
His clay to stone ; and here one hollows downe to hell
So deep foundations, that many a damned Spright
Aggzeeth once againe the Sunnes vnhop'd light.
Heau'n echoes out the sound of their mauls clitter-clatters,
And Tigris feeles his fish all trembling vnd'r his waters.
The ruddy-colour'd walls in height and compasse grow,
They far-off cast a shade, they far-off make a show.
The world's all on toile, and men borne all to die
Thinke at the first daies worke their hand shall reach the skie.

6. Hereat began th'Lord to fowre his countenance,
And with dread chüders sound that storm-wise wont to glance
Athwart the clowdie racks, that hills wont ouertrow
And make heau'ns steddy gates flash often too and fro,
See see (quoth he) these dwarfes, see this same rascall people,
These children of the dust. O what a goodly steeple,

*A lively descrip-
tion of a people,
busied about a
great worke.*

*God being angry
with the bold en-
terprise of Nim-
rod and his fa-
lousers, determi-
neth to breake of
their enterprise,
by confounding
their language.*

K 2

What

en confondant
leur langage.

*O l'imprenable Tour ! O que ce fort est seur
Contre tant de canons braquez, par ma fureur !
Le leur anois iure que la terre secunde
Ne craindroit deormais la cholere de fonde:
Ils se font vn rempart, le vouloit qu'eussent
Ils peuplassent le Monde, & les voicy rendus
Prisonniers en vn pare. le desirois seul estre
Leur loy, leur protecteur, leur pasteur, & leur maistre:
Ils choisissent pour Prince vn voleur inhumain,
Vn Tyran, qui veut faire à leur despen sa main:
Qui despit mon bras: & qui, plein de branade,
A ma sainte maison presente l'escalade,
Sus, rompons leur dessein: & puis qu'unis de voix
Aussi bien que de sang, de vouloir, & de loix,
Ils s'obstinent au mal: & d'un hardi langage
S'animent, sercenez, nuit & iour à l'ouurage:
Mettons vn entrayoir à leur courrant effort:
Frappons les vistement d'un esprit de discord:
Confondons leurs parole: & faisons que le pere
Soit barbare à son fils, & sourd le frere au frere.*

Execution de
la sentence de
Dieu, qui con-
fond le langage
des bastisseurs
de la tour & de
la cité, qui a
cause de ce fut
appellée Babel.
Comparaison
representant le
son confus de
ceux qui en di-
uers langages
parlent les uns
aux autres.
Representatio
de la confusion
de ces bastis-
seurs.

*Cela dit, tous soudain s'espand consusement
Vn ie ne sçay quel bruit par tout le bastiment:
Vn tintamarre tel, qu'on oit parmi la bande
Des paisans, que Denys de son Thyrsé commande.
L'un parle entre les dents, l'autre parle du nez,
L'autre forme au gosier ses mots mal-ordonnez:
L'un hurle, l'autre sifle, & l'autre encore begaye.
Chacun a son iargon: chacun en vain essaye
A trouuer les accents, & termes bien-aymez,
Dans le berceau tremblant avec le lait humez.
Lene toy du matin & tandis que l'Aurore
D'un clair grisolement l'huie d'un beau iour decore,
Escoute patient les discordantes voix
De tant de chautres peints, qui donnent dans vn bois
L'ambade à leurs amours, & chacun en sa langue
Perché sur vn rameau, prononce sa barangue:
Et lors tu comprendras quel meslange de sons*

What mighty walls they build ! Is this the Cittadell,
So recklesse of my shot that shakes the gates of Hell ?
I sware an oath to them henceforth the fruitfull ground
Should neuer stand in feare of waters breaking bound :
They doubting sence themselues ; I would by their extent
Haue peopled all the world, they by themselues are pent
In prison-walls of brick : I would haue beene for euer
Their master, their defence, their shepherd, their law-giuer ;
And they haue chose for King a sauage Liue-by-spoile,
A Tyrant seeking gaine by their great losse and toile,
Who doth my force despise and with vaine-glory sworne
Attempts to scale the walls of my most holy throne.
Come let's defeat their drift, and sith the bond of tong,
Of blood, of will, of law, doth egge on all day long,
And hearten them in sin ; to stop their hastie intent,

Among them let vs send the Spirit of dissent ;
Their language to confound, to make, both one and other,
The father stranger to sonne, the brother deafe to brother.

7. Thus had he said, and straight confusedly there went
I know not what a brute throughout the buyldiment,
None other like (I guesse) then drunken peasants make
Where *Bacchus* doth his launce with Ivy garland shake.
One doth his language toothe, another nose his note,
Another frames his words vnseemly through the throte ;
One howleth, one doth hisle, another stuttureth ;
Each hath his babbl', and each in vaine endeuoureth
To finde those loued termes, and runes before exprest,
That in their cradle-bands they drew from mothers brest.
Goe get thee vp betimes ; and, while the morning gay
With rainbow-glosse bedecks the portaille of the day,
Giue care a while and marke the disagreeing moods
Of winged quiristers that sing amid the woods
Good-morrow to their loues ; where each one in his fashion
Is perched on a bough and chaunteth his Oration :
Then shalt thou vnderstand what mingle-mangle of sounds

*The execution of
Gods sentence.*

A fit comparison.

Peste-mesle courroit par-moy tant de maçons.

Porte-moy cria l'un porte-moy la truëlle:

On luy porte un marteau. Venez-cà, qu'on ciselle,

Dit l'autre, c'este tuille: adonc un Chesne on fend.

Sui, qu'on tende ce cable: alors on le destend.

Plancherz cest eschasant: on le iette par terre.

Baillez-moy le vineau on luy baille l'esquiere.

On crie, on se tourmente, on fait signes en vain,

Ce que l'un a ia fait, l'autre desfait soudain.

Les confus hurlemens les mettent hors d'haleine.

Tant plu chacun travaille, & moins paroist sa peine.

Bref, comme les maçons, qui bastissent soigneux

Dedans le bas courant d'un fleuve ranineux

Les hauts piliers d'un pont: voyant des monts descendre

Cent torrens tous nouveaux, & ia loin loin s'espandre

Le flot qui hait ce ioug, quittent soudainement,

Fuyans deçà delà, ce beau commencement:

Tous ainsi ces ouuriers, voyans venir l'orage

De la fureur de Dieu, perdent force & courage:

Laissent là leur besogne: & d'un courroucé bras

Lettent regles, marteaux, plombs, & niveaux en bas.

Autre elegante
comparaison
monstrât qu'il
n'y a conseil,
industrie force,
diligence, ni
multitude, qui
puisse résister à
Dieu.

4. *Now ben' hamed it.* This is the exposition of the words, *mightie hunter before the Lord*: to wit, that *Nimrod*, *Chams* nephew, did proudly lift himselfe vp against God and man. His buildings, and the beginning of his raigne could not haue beene such, without offering violence to the peace and libertie of diuers families ouer whom hee bare rule: and there is no shew to the contrary, but that by diuers practises from time to time he got the Soueraigntie. The holy Scripture oftentimes by the names of hunters and chasers, meaneth Gods enemies, and the persecutours of his Church, *Psal. 91. & 134. Ezech. 32. Lament. 3.* The seuentie Interpreters translate the Hebrue text after this manner: This *Nimrod* began to be a Giant on the earth, and a huntsman, or leader of hounds before the Lord God. By the hounds of *Nimrod* may be understood his guards, and the fauourers of his tyrannie. *Moses* called him גבר ציד *Gabor tsid*, that is, lustie, strong, or great and mightie chaser. Which noteth not only the stature and height of bodie, but also might and authoritie ioyned with violence, in all those that want the feare of God. Now although *Moses* in the eleuenth Chapter of *Genesis*, where he speaketh of the Citie and Tower of *Babel*, make no mention of *Nimrod*, yet haue the Poet apply gathered out of the Chapter aforegoing, that *Nimrod* was the author and promoter of those

Confusedly was heard among the Mason-lounds.

A Trowell ho, saith one; his mate a beet'l him heaves;
Curme, saith he, this stone; and he some timber cleaves,
Come ho, come ho, saith one, and winde me vp this rope;
Then one vnwinding strives to giue it all the scope.
This scaffold board, saith one; one makes it downe to fare;
Giue me the line, saith one; and one giues him the square.
He shouts, he signes in vaine, and he with anger boyles;
And looke what one hath made forthwith another spoiles,
VVith such confused cries in vaine they spend their winde;
And all the more they chafe, the lesse is knowne their minde.

At length as men that stand an arched bridge to build,
In riuers channell deepe that wont surround the field,
And sodainly behold how v unexpected ruine
Hath sent a hundred floods, that downhull stretch amaine
Their yoake-refusing waues; they leaue with one aduise
(Some halting here, some there) their earnest enterprife:
So when these Architects perceiu'd the stormy smart
Of Gods displeasure come, they straight were out of heart.
And there they ceas'd their work & with hands malecontent,
Rules, mallers, plomers, lines, all downe the towre they sent.

*Another excellent comparison
declaring how
neither counsell,
art, force, dil-
gence, nor mul-
titude, is able to
resist God.*

those buildings; in as much as Babel is called the beginning of his raigne, who could not any wies raigne without some habitations for himselfe and his subiects, and considering that *Moses* in the selfe-same place affirmeth, that the Cities founded by *Nimrod*, were in the countrey of Sennar, and that in the 12. verse of the 11. Chapter he saith, that these builders of Babel dwelt on a plaine in the countrey of Sennar: by good reason the inuention and beginning thereof is here ascribed to *Nimrod*, who by this meanes sought to set his state on foot. Also this Monarchie of Babylon, was one of the first, and with it that of Niniue, as may be gathered out of the words of *Moses*. But the more particular discourse of these matters, and diuers other questions concerning *Nimrod* and his outrages, require a larger commentarie.

5. *Like as the Vulcan works.* The Poet saith, that as a small deale of fire let fall by some Shepherds among the drie leaues of a great Forrest, setting it selfe, and hatching (as it were) the heat a while, at length with helpe of the wind, groweth to so great a flame, that it taketh the whole Forrest, and leaueh not a *Dried*, that is, not a tree in his proper or naturall bark: So the words first vttered by *Nimrod*, then blowne with the bellows of his Mitions and fauourites set the hearts of the people on fire, that he soone obtained

obtained

obtained his purpose. This is it that *Moses* noteth in the eleventh Chapter of *Genesis*, the third and fourth verses, *They said one to another* (the chiefe men hauing put it in their heads) *Come, let vs make bricke, and baine is will in the fire: so had they bricke in stead of stone, and slime had they in stead of mortar. Then said they, Come, let vs build vs a Citie, and a Towre, whose top may reach vnto the heauens, that we may get vs a name, lest we be scattered vpon the whole earth.* The Poet in his verse discourseth vpon this devise. It is thought that this proud building was begun about an hundred and fiftie yeares after the Flood. The good Patriarch *Noe*, that liued yet long time after, saw his posteritie confounded and scattered: for so it was the Lords will to exercise the patient faith of his seruant, to whom in recompence he shewed the effect of his blessings in the family of *Sem*, where still remained the Hebrew tongue, together with the doctrine and discipline of the true Church. Now out of this history of *Moses* touching the building of the Towne, and the confusion of the builders, is sprong (as it seemeth) the fabulous discourse of the Poets, set downe by *Ouid* in his first booke of *Metamorphosis*, touching the Giants thit heaped hilles one vpon another to scale heauen, and dispossesse Iupiter of his throne. Thus hath Satan endeouored to falsifie the truth of sacred historie. Well, this arrogant building sheweth vs how vaine are the imaginations of worldly men; namely, to set at naught the true renoune of heavenly life, and seeke after the false of earth. Carnall men haue no care at all to worship and reuerence the name of the true God, they regard only to be accounted of themselves, and so to write their names in the dust. Against the attempts of the men of Babel, and all their successours, let vs oppose these sentences, the 18. and 21. of *Psalms*. The name of the Lord is a strong tower, thither shall the iust repaire and be exalted. There is no wisdom, nor vnderstanding, nor force, can preuaile against the Lord: and that which is written *Psal*. the 127. Except the Lord doe build the house, the builders labour but in vaine.

6. *God seeing this*: *N*otles in the 5. and 6. verses of the 11. chapter saith: Then the Lord came downe to see the Citie, and Towre, which the sonnes of men had built. And the Lord said, Behold the people is one, and they all haue one language, and this they begin to doe, neither can they now bee stopped from whatsoever they haue imagined to doe: come on, let vs goe downe and there confound their language, that they vnderstand not one another. Then he addeth the execution of the sentence, saying, So the Lord scattered them from thence vpon all the earth, and they left off to build the Citie. Therefore the name of it was called Babel, because the Lord did there confound the language of all the earth, and scattered them from thence ouer all the world. God, that is all in all, neuer changeth his place, he goeth neither upward nor downward, but the Scripture saith, hee goeth downe then when he worketh any thing on earth, which falling out beyond and against the ordinary course of nature, witnesseth his particular presence. Vnder these few words of *Moses*, many things are to be considered: chiefly he noteth the great sinnes of the builders, in that he bringeth in the Lord, iudge of the whole world, vouchsafing to bow downe his eyes particularly vpon that

that foolish people. For it is not without cause that the great God of heauen and earth should arise from his throne, and (if I durst so say) leaue the palace of his glory to come and view these dirt-dawblers or mortar-makers. By this manner of speech Moles sheweth, and giueth vs to vnderstand, that, long time before, these Babylonians had built in their hearts most wonderfull high and stately towers, and that long agoe they had bak'd in the fire of their concupiscence some maruelous bricke: to wit, they had much counsaile'd one with another, and discoursed of meanes to get renowme, and found no better way to attaine their purpose, then to raise a tower vp to the heauens, to raiue with astonishment all those that should behold it. So Moles saith that this pride and froward selfe trust deserued a grieuous punishment: but as God is perfectly iust, so layeth he vpon the builders a chastisement proportionable vnto their offence.

7. *Thus had he said and straight.* In God it is all one to will and to doe: And further he sendeth not lightning, winde, nor tempest against the tower: but contenteth himselfe to strike the proud and puffed-up braines of the builders: and so the building founded vpon their folly was overthrowne by their foolish jangling that God mingled with their language; and the vaine glorious mansions instead of their imagined renowme, haue gotten themselves euerm-lasting shame. Who would haue thought that God had had so ready such kinde of rods to punish mankind withall? But let the Reader consider whether the world at this day be not full of Babel-towers. Marke what a number of men doe in euery kinde of vocation. Sith I doe not take vpon mee but to write bare Annotations, I leaue it to the Readers consideration, who may see, now more then euer, that the world continueth the building of Babel: that is, men madly gainet their owne wisdom and power against the wisdom and power of God; who treading as it were with woollen feet, and stealing on softly, is able with an arme of Iron to surpriue and seize vpon these builders, and turne by diuers meanes their vaine purposes and weake endeouours to naught. The Poet hath vsed many very fit comparisons to represent the confusion of these workmen. The first is taken from that which we see fall out in a great rabblement of Pefians, curreuiled by the Launce or Mace of *Bacchus*: that is, such as haue the wine in their heads, and are drunken: for among such people is commonly heard a strange confused noise and jangling, as the Church-ales and Wakes, and other such passe-times doe now and then declare. The second is taken from the chirping of Birds, in voice and song diuers. The third from *Mansions*, constrained by the sodaine rage of a land-flood, to leaue off the begun worke of a Bridge. And here is a lively description of Gods iudgements, together with their degrees and consequences: namely, in the confusion of vnderstandings first, then of speech, and lastly of the whole company; which being vnable longer to continue, was quickly so scattered, that (as *Moses* saith) they ceased to build the Citie.

Detestation de
l'audace de
Nembrot & des
siens, cause de
la defunion &
barbarie des
peuples.

*O superbe renolte, ô traître felonnie,
Voy de quelle façon l'Eternel t'a punie
Par ce bigarrement ! Las ! se langage doux,
Saint lien des cœurs, puissant frein de courroux,
Mastic de l'amitié, iadis uni, s'effare
Et cent ruisseaux taris. C'est or richement rare,
Dompne-orgueil, charme-soin, traine-peuple, emble-cœur
Mêlé échange de son, de poids, & de couleur.
Ce don se sophistique, & du Nord insqu'au More
La cheute de Babel confuse bruit encore.*

Incommoditez
cusees par la
confusion des
langues aux ba-
stiment de Ba-
bel.

*Le Finlandois enst pen visiter l'Africain,
L'Indien l'espagnol, l'Anglois l'Amiricain,
Sans aucun interprete. Aujourd'huy le rimage,
Qui borne nostre bourg, borne nostre langage:
Et sortant quatre pas hors de nostre maison:
Morts, las ! nous perdans l'outil de la raison:
Ou bien si nous parlons au peuple moins estranges,
C'est par bouche empruntée, ou par gestes estranges.
Sans maistre & sans travail, ensuant le lait doux,
Nous apprenions la langue entendue de tous:
Et les sept ans pass. z. sur la poudre de verre
Nous commençions tirer la rondour de la terre,
Partir, multiplier : & montant d'art en art,
Nous parvenions bientoist au sommet du rempart,
Où l'Encyclopedie en signe de victoire
Couronne ses mignons d'une eternelle gloire.*

Misere des ho-
mes depuis la
confusion des
langues apres
la cognoissance
desquelles ils
vieillesseient, &
le plus souuent
n'ont cognois-
sance que des
mots.

*Ore tousiours-enfans nous vieillesseient apres
La langue des Romains, des Hebreux, & des Grecs.
Nous n'avons que babil : & pour la cognoissance
Des secrets de Nature, ou de l'Unique essence,
Qui donne essence à tout, nous vacquons sans repos
A plier bien un Verbe, à trouver de beaux mots:
A mettre au trebuchet les syllabes & lettres:
Et pendons, ia cheuus, de la bouche des maistres
Qui nous monstrent à lire : & nous mettent en main
Un petit Alphabet, au lieu du droit Romain,
Des œuvres d'Hipocrate, & du volume encore,
Où Dieu se communique au lecteur qui l'adore.*

*The harmes that
men suffer by the
confusion of
speech.*

8 O proud rebellion ! O traiterous impietie !

In what a fearefull sort, by this thy tongues varietie,
Hath God thee punished ? alas that pleasant tongue,
That holy bond of townes, of anger bridle strong,
Strong glue of amitie, once one, now doth waifare
A hundred narrow wayes : this gold so richly rare,
Wrath-raming, charming-care, men-tyling, hart-entangling,
Both color, weight, and sound hath lost by mingle-mangling.
This gift corrupted is, and from the North to South
Confused Babels fall sounds yet in euery mouth.
The cold Finlanders once might visit Affricans,
The Spanish Indians, th' English Americans,
Without Interpreter ; but now the compasse small
That doth our Cities bound, our language bounds withall :
And if we from our home but ne're so little went,
Dumbe should we seeme, and rest of reasons instrument.
Or if we speake to some that are but neighbour Nations,
'Tis by a borrow'd tongue, or by strange animations:
Without or Schoole, or paine, and sucking mothers brest,
We might haue learn'd the tongue that euery thought exprest,
And after seuen yeeres old vpon the glistring sand
Begun to draw with skill the shape of Sea and Land ;
To part and multiply ; and so from skill to skill
We might haue climbed soone the double pointed hill,
Where Arts-perfection, in signe of their victorie,
Her fauourites doth crowne with euerlasting glory.

Now, euer baby-like, we, ere we learne to sound
The Latine, Hebrew, Greeke, are going to the ground.
We learne but eu'n to prate, and for the deepe insieyng
Of Natures secrecies, and of that onely Being
Which makes all things to be, we labour, as in maze,
To coniugate a verbe, and register a phrase,
In age we learne to spell, like young Grammaticasters,
And nought we know without authoritie of Masters ;
Who teach vs still to read, and put into our hands
An *A. B. C.* for what the Ciuill Law commands :
Instead of Physicke skill, and of that holy Writ,
Where Gods to them reueal'd, which godly readen it.

L 2

9. Nay,

La langue Hebraïque en la bouche de tous auant la confusion des langues.

Les Phrygiens & Egyptiens de barent de l'ancienneté de leurs langues & n'en rapportent à deux enfans, qui jugét à l'auantage des Phrygiens.

*Et que diray-je plus? On disoit en tout lieu
L'idiome sacré, le langage de Dieu:
Langage qui parfait, n'a point de caractère,
Qui ne soit enrichi de quelque grand mystère.
Mais depuis cest orgueil chaque peuple vst à part
D'un argon corrompu, effeminé, bastard,
Qui chaque iour ce change: & perdant sa lumière,
Ne retient presque rien de la langue premiere.*

*Adieu les Phrygiens, & ceux-là que le Nil
Paist, aime, d'un desbord beureusement fertile,
Desireux de sçauoir quel de leur deux langues
Estoit plustost en estre: ils commirent, mal-sages,
Le droit de l'eloquence au mal begayement,
Et firent inge ceux qui n'ont point ingement:
Sçauoir deux enfans, que leurs muettes meres
Nourrissent dans l'effroy des lieux plus solitaires,
Sans que d'aucun humain la charmeresse voix*

8. *Of proud rebellion.* A fine description of euils ensuing this confusion of speech. First, the acquaintance of all mankind together, the knot and loue-bond of Nations, is so loosened and broke, that scarce is there found any remedy for it, some of them not thinking on, or not at all caring for others. Secondly, that onely one language which decked and immolished the acquaintance and fellowship of men, that kept them in peace and temper, such as it was, that made them all well appaid, that moued each one to his dutie, and was much regarded of all, hath lost all this by this change; and in a word, hath neither shew, nor grace o' a language: inso much, as euen at this day the fall o' the Tower of Babel is heard from North to South, from East to West. That is to say, in the diuers languages of so many Nations, we may obserue almost nothing elsie but a kinde o' chattering and confused sound, neither fit, nor comely, nor expecting at all the nature of things: At least one people to understand of anothers tongue. For I pray you what pleasure taketh a Frenchman to heare a Moscovite or a Mexican speake? And euen the tongues that we vnderstand, and speake (as we thinke) reasonable well, what are they vnto vs in respect of our mother tongue, or the principall tongues? Thirdly, whereas the Nations dwelling farthest asunder, might easily haue come together, bene acquainted, and trafficked one with another: Now a man is no sooner gone out of his owne doores, but hee hath much adoe to vnderstand those that he meeteth withall; and if he set foot in any farre countrey, hee needeth interpreters, or must haue spent a long time before to learne the tongue, or elsie must speake by signes, or alwayes hold

9 Nay, shall I tell you more? they spake in eu'ry place
That holy tongue of God; so full of sense and grace,
As not a letter it hath, no not a point so small,
Without some ornament exceeding mysticall.
But since the proud revolt, in sundry sort they prate
A bittard bibble-babble, impure, effeminate,
And change it eu'ry day, so loosing all their light
They vter not a word of that first language right.

*The Hebrew
tongue generally
spoken before
the confusion of
languages.*

10 Once when th'Inhabitants of plenty-flowing Nile,
With men of *Ida* strove for eldership of stile,

*The Physicians
and Egyptians
contend for anti-
quities of tongue.*

The right of Eloquence they tri'd by stammering,
And such as iudgement lackt they set to iudge the thing;
To wit, two sucking babes, whom their two Mothers dumbe
In hermitages kept, where no man else did come.
No charmy voyce of man was heard sound neere the place,

hold his peace, and lise like a dumbe creature. Fourthly, to amplify further this miserie, the Poet sheweth that if this disorder had not happened, a man might haue learned in short time all the Liberall sciences, and gained the top of that hill where *Encyclopadia*, (that is, the full compasse of all Arts) crowneth all such lawfull aspiring mindes: and in a word, obtained the perfect knowledge of all things; whereas now we spend our whole life in the learning words of the Hebrew, Greeke, and Latine tongues, and that is nothing else but babbling: and in stead of being well seene in the heavenly Philosophie, and that of this lower world, wee must take paines in syllables and words, circuits of spech, and other like exercises, vntill we be gray-headed and white-bearded, and so end our liues scarce hauing yet attained any sufficient knowledge of Law, Physicke or Diuinitie, that are the chiefe professions. The learned know how hard a matter it is to haue a good stile, which is called *opus & modus*, the measure of learning; and that *Aristotle*, who hath so excellently well set it downe, in that wonderfull worke of his, commonly called the *Organ*, is vnderstood but of a few. What may a man say then of the most part of the discourses and spech of men now adayes liuing? It is nothing but babble, it is Babel it selfe. I speake not here of the substance of things, but of the fashion, order, and manner that is vied to make them bee conceiued of those to whom wee speake, be they neuer so cunning in the tongue themselves. Then of Barbarisme and ignorance, what shall a man thinke?

Refutation du
jugement de
ces enfans.

Resonnast à l'entour de trois-fois douze mois,
Eux conduits au milieu & des peuples de Xante,
Et des Egyptiens, d'une balaine impuissante
Crient Bec plusieurs-fois, Bec, bec, est le seul mot
Et que leur langue forme, & que leur bouche esclôt.

Adonc les Phrygiens sachans qu'en leur langage,
Bec veut dire du pain, peignent de leur courage
La ioye sur le front, pour auoir eutant d'heur
D'obtenir de Nature avrist en leur faueur.

Sots! qui ne pensoient pas que les bellantes troupes,
Qui retendoient les fleurs des plus voisines croupes,
Leur enseignoit ce terme: & que les mots Gaulois,
Memphiens, Grecs, Hebreux, Troyens, Latins, Anglois,
Ne naissent avec nous: ains que chascun langage
S'apprend & par hantise, & par un long usage:
L'aptitude à parler demeurant seulement
Naturelle aux humains, comme l'autre ornement,
Qui richement diners, les rend plus dissemblables
Aux stupides troupeaux des bestes miserables.

Responce à l'ob-
iection prinse
de la voix con-
fuse des ani-
maux.

Que si tu mots en ieu que le Taurin mugit,
Le tardif Asne brait, & le Lyon rugit
Ore haut, ore bas: & que par tels langages
Ils nous semblent, diserts, descouvrir leur courages:
Ce ne sont point des mots, ains des expressions
D'un vil émonnement de pende passions:
Des indices confus de douleur, de tristesse,
Dire, de soif, de faim, d'amour, ou de liesse.

Responce à la
seconde obie-
ction prinse du
prouuail des
oiseaux.

On en peut dire autant de ces chantes aïeux,
Qui sur les verts rameaux des buissons reculex
Gringotent le matin. Car bien que comme il semble;
Deux à deux, trois à trois, ils denisent ensemble:
Que leur voix se flechisse en cent mille façons:
Qu'ils decompent hardis, cent mignardes chansons:
Qu'Apollo air est disciple en leur eschole:
C'est un son sans sujet, des notes sans parole:
Une chanson redite en un iour mille fois:
Un discours qui, muet, se perd dedans les bois.

Till three times had the Sunne runne out his yeerely race.
When brought they were abroad, and set betwixt the people
Of *Pantus* and of *Nile*, they cry with voices feeble,
And often cry they *Bee*: *bee, bee* is all the ground
That either tongue can frame, or else their mouth will sound;
Whereat the men of *Xanth*, who knew the word implide
In *Phrygian* language Bread, in face they signifie
The ioy they felt in heart, and thought them highly blest
To obtaine on their behalfe dame Natures owne arrest.

¶ Ofooles I who neuer cast how that the bleating flocks
That shone the tender flowres vpon the neighbour rocks
Had taught them such a tongue, and that the Dardanish,
French, Latine, Hebrew, Greeke, Egyptian, or English,
They are not borne with vs; but well may be discerned,
That euery tongue by haunt and by long vse is learned.
Disposedenesse to speech indeede is Natures gift;
As is the grace of tongues diuersitie and shiftr,
So variably rich, and richly variable,
As makes a man to beast the more vncomparable.
And if you list oppose, how that the Bull he bellowes,
The slothfull Asse doth bray, the Lyon and his fellowes
Now treble roare, now bafe, and by those tunes ye finde
They seemen eloquent to make vs know their minde:
I say these are no words but onely declarations
Of their disquiet sturres, prouokt by sundry passions;
Confused signes of grieve, or tokens of their sadnesse.
Of ioyfulnesse, of loue, of hunger, thirst, or madnesse,

The like may well be said of that light-winged quier
That on the greene-locke heads of Oake, Elme, Ash and Brier
Record the morning lay: for though (as is the weather)
By two, by three, by more, they seeme to talke together,
And though their voice it bends a hundred thousand wayes,
And descant though they can a hundred wanton layes;
Though great *Apollus* selfe within their Schoole was taught;
A groundlesse tune it is of notes entending naught:
A thousand times a day the selfe-same song repeated,
A dumbe discourse, amid the wilde of woods defeated.

Men onely speak.
An answer to
the objection ta-
ken from the
various voices
of beasts.
An answer to a
second objection
taken from the
chirping of birds.

An answer to
the third obiecti-
on touching Par-
rots.

But

Auantage de
l'homme, doué
de rayson, par-
dessus rous au-
tres animaux.

Louange de Jo-
seph Scaliger,
tres-docte en-
tre les doctes
de ce temps.

Responce à la
troisieme ob-
jection touchât
les Perroquets
semblables à
l'Echo, & par-
lans sans par-
ler.

*Mais le seul homme peut discurrir d'attempance,
De force d'equité, d'honneur, & de prudence,
De Dieu, du ciel, de l'eau, de la terre, & des airs,
Avec termes choisis, signifiants, diuers:*

*Desuelopant son cœur, non par un seul langage,
Ains comme Scaliger merueille de nostre âge,
Le Soleil des sçauant qui parle eloquemment
L'Hebrien, Gregois, Romain, Hespagnol, Alemand,
François, Italien, Nubien, Arabique,
Syriaque, Persan, Anglois, & Chaldaïque,
Et qui, Chameleon, transfigurer se peut,
O riche, ô souple esprit ! en tel antheur qu'il veut:
Digne fils du grand Iule : & digne frere encore
De Sylus son aîné, que la Gasconne honore.*

*Mais quant aux Perroquets, qui faisant leur sejour
Dans un logis percé de toutes parts à-iour,
Plaident avecque nous la palme de loquence:
Prononcent tout au long des Crestiens la Croyanee:
Redisent du Seigneur la deuote oraison:
Appellent nom par nom tous ceux de la maison:
Ils sont tels que la Voix, qui de nostre voix fille,
Par les creusces, vallons, importune, babille,
Sans sçauoir qu'elle dit. En vain ils battent l'air,
Et parlant sans s'entendre, ils parlent sans parler,
Sourds à leur propre voix: d'autant que le langage
N'est rien que de l'esprit un resonnant image:
Mesme qu'and il est court, qu'il est peint, qu'il est doux,
Et tel qu'auant Nembrot il estoit scem de touz.*

9. *What shall I tell you more? Moses saith, in the beginning of the eleuenth Chapter, that then (that is, many yeares after the Flood, and about the same time when Chams posteritie left the East parts to come and dwell in the plaine of Sennaar) the whole earth was one language and one speech, to wit, Noe and his children: and all the families from them issued, though they dwelt not together, yet spake they all the same language. All of them parted not from the East to the foresaid plaine of Sennaar: but likely enough is their opinion, that hold that Noe and Sem parted not so soone so farre a sunder, and especially that they accompanied not these builders of Babel, who sought renoune, and set vp their rest in this world. A man may*

But onely man hath powre to preach of modestie,
 Of honour, of wisdom, of force, of equitie,
 Of God, of heau'n, of earth, of water, and of ayre,
 With words of good import, yee cull'd and sundry-faire,
 Vnfoldling all his thoughts not onely in one language,
 But like to *Scaliger*, the wonder of our age,
 The Lampe of learned men, can wisely speake and much,
 In Latine, Hebrew, Greeke, English, Italian, Dutch,
 In Spanish, Arabicke, French, and Slaunonian,
 Caldean, Syrian, and Ethiopian.
 This man Camelion-like will make his transformation,
 (O rich, o pliant wit!) to any authors fashion.
 Great *Julius* worthy sonne, great *Syluius* yonger brother,
 In Gascany renown'd more then was euer other.
 But as for *Popiniayes*, that passing all their ages
 Within the pearced grates of thorow-ayred cages,
 In eloquence are bould to plead with vs for chiefe,
 Pronounce all thorow-our the Christian belife,
 Repeat the forme of Prayer that from our Saniour came;
 And all the household call together name by name;
 They like dame *Eccho* be, our sounding voices daughter,
 That through the vaulted hills so rudely babbleth-after,
 Not weening what she saith: In vaine this ayre they breake,
 And speaking without sense, they speake, but nothing speake:
 As deafe vnto themselues: for language is definde.
 A voyce articulate that represents the minde:
 And short it was, and sweeter, and deckt with many a flowre,
 And vnderstood of all, before the *Babell* towre.

may aske now what was that only language they spoke in the world before the Flood, and after, vntill the building of *Babel*. The Poet answereth, it was the language of God himselfe. Hereupon ariseth two opinions: The first is, of those that to honour their countrey, after the example of some ancient Heathens, would make vs beleue they are sprung of the earth, or fallen from the Moone, and thinke their speech the most excellent of all other. The Egyptians and Phrygians haue long sithence debated this matter, as shall be said more at large in the next Section. A few yeares agoe a Phytician of Brabant named *J. Gessius*, set forth a great booke entitled *Origines Antropiane*, wherein he saith especially at this mark, to proue

the Cymbrike tongue (which in his opinion is the base Almaigne) to be the first speech of the world. Since his death a certain writer of Liege, hath set forth many other books of his about the same matter: and in one of them, that is called *Hermathens*, this Cymbrike tongue or low Dutch is preferred far above the Roman, Greek & Hebrue. It asketh a long discourse to answer his Reasons: for this time I will answer but in a word: Namely, that all that which he alledgeth for the preheminnence of his owne tongue, is a mere caull, that is called in the Schooles, *Petitis principijs*: when a Sophister taketh for granted that which is expressly denied him, and hee knowes not how to proue. *Goropius* groundeth all his discourse on this: that the Cymbrike tongue hath borrowed nothing of any other, and that the Hebrue is comen of it, and euen borroweth of the Cymbrike. This a man will denie *Goropius* and his disciples: and whereas they shew some Hebrue words or Phrases that resemble the words and termes of the base Almaigne, and so conclude that *Adam* spake low Dutch, and that the language of *Moses* and the Prophets is hard, ambiguous, poore, and borrowed of the Cymbrike, which they were not well able to follow: I answer, that they are deceived, and that on the contrary they ought to say, the Hebrue was before all other tongues: who were begun in Babel, and have since brought forth infinite others, as the high and low Dutch, and other like, now vsed in the world. I would the learned professors of principall tongues would find some time to refute the allegations of *Goropius*: Especially those that make against the Hebrue, which he hath too shamefully disgraced in the second booke of his *Hermath*, Pag. 25. 26. &c. The second opinion, which I hold with the Poet, is, that the Hebrue tongue, inclosed chiefly in the Canonical booke of the old Testament (which haue bene wonderfully preserved vntill our time) is the first speech of the world, and the same that *Moses* meant, when he said, *The whole earth had one mouth or language, before the building of Babel*. The reasons therof are touched in a word by the Poet, who doth hereafter treat of them more at large, as wee haue also noted in the margin, and meane to speake somewhat thereof in the 12. Annotation. Now whereas this first language hath at this day no letter nor word, but is full of maiimes and miseries, it may be said of euery tongue since the confusion: that it is nothing but corrupt iangling, weak, vncertaine, and changing euer from time to time, as many haue already shewed heretofore. The Greeke and Latine tongues haue changed five or sixe times: and the learned know what wrangling there hath bene about the writing, pronouncing, and disposing of their termes and phrases. Then what is to be said of the Greeke and Latinish tongues, those that are but apes of the other? What of the barbarous, strange, and new tongues? Or of those whose foolish pronunciation only no man can abide, or of others that by vs, time, and force of people, are waxen current? But this I leaue to such as list to Comment hereupon at large.

10. *Long since the Phrygians*. The Egyptians, being euer great braggers, vaunted long agoe that they were the most ancient people of the world: a certaine King of theirs named *Pfammethus*, attempted to search out the truth;

truth; and for that end thought meet by some meanes to discover what was the first language of the world: Thus he tooke two new-borne babes, and deliuered them vnto shepheards to be nourished, commanding they should be brought vp in a secret staule, there to sucke the milke of Goats, and straitly forbidding, that none should come there to pronounce any word before them: then after a certaine time when they were of age, they should be left alone, and made to fast a while. Now so loone as they were past three years old, their gouernour hauing in all points accomplished the Kings commandement, came to open the staule, and then the two children began to crie *Bee, bee*: the shepheard said not a word: they repeat still the words: and he let his Master vnderstand thereof, who caused the children to be brought secretly vnto him, and heard them speake. So when the meaning of the word was asked, and the Egyptians vnderstood it signified bread in the Phrygian tongue, they granted the preheminance of antiquitie vnto the Phrygians. *Herodotus* writeth that the Priests of *Vatican*, in the Citie of *Mempus*, told him the same tale. There are some others that thinke these Babes were brought vp of dumbe nurses: howsoeuer it be, sure it is that the pride of the Egyptians was by some such deuise daunted. *Suidas*, touching the very point, saith that babes nourished of a Goat, must needs crie somewhat like a Goat, and such was the found of the word *Bee*; a meet reward for his wisdom that made such a triall. The Grecians in old time were wont to call an old dotard *Beaxerblu-G*, a word composed of *Bee* and *axerblu*, the Moone: the same is turned into a prouerbe which *Erasmus* expoundeth. But *Garpinus* in the fifth and ninth booke of his *Origines* playeth the subtill Sophister, as his manner is, and vseth his beake vpon the word *Bee*: concluding, since *Bee* in low Dutch signifies bread, and *Pfauemetichus* his babes called for *Bee*, that so long agoe they spoke low Dutch; wherupon it followeth, that his tongue was the most ancient of the world. He calleth also his discourses vpon the same *Beetseilans*, offering the subiect of a Comedie to some new *Aristophanes*. But let vs consider the answers of the Poet to the Phrygians, and to *Garpinus*.

11. *O foales, that little thought.* The first answer is, that this word, *Bee*, that the children spoke, was a confused sound coming neare the crie of Goats: And how could they aske bread, seeing that they vnderstood it not, neuer heard it spoken by any body, neuer heard the meaning of it? The second is, that words are not borne with vs, but that we learne them by haunt and long vsage. If they were borne with vs, doubtlesse these infants would haue spoken as well other words: for the vnderstanding being moued, the belly pinched with hunger, would not content it selfe to expresse his passion in one syllable. The third is, that men are onely the right and proper speakers, yet if they be not taught it, and thereto fashioned, but are brought vp among beasts, in stead of a right and framed speech, they shall make but a found and crie confused like vnto beasts. In a word, I take this discourse of *Herodotus*, touching the two infants and their *Bee*, to be but a tale made vpon pleasure, and a very heard-say; and there-against I oppose the antiquitie of the Hebrue tongue. Yet if I were bound to beleue *He-*

notus, I would say the Phrygian: But was drawne from the Hebrues **ON** Lachen. The disciples of **Gorapian** will confesse that the Phrygians are come from the succellours of **Nor**: so can it not seeme strange vnto them, that I say the Phrygians retaining some tokens of their grandfather's language, haue (like infinite others) lengthened and shortned the most part of the words: some whereof yet remaine whole, to witnesse the antiquity and principalitie of the Hebrue tongue. After this the Poet answereth those that build vpon the vnframed noise of beasts, the chirping and chattering of birds, and the babling of **Paiters**, to proue the birth of speech with vs, and cast a cloud ouer that perfection he granted only to the first language; and so he saith that man only endued with reason, is the only creature on earth capable of distinct, ordered, important, and proper speech, and further speaketh many seuerall tongues: whereof he bringeth in for example the learned **Scaliger**. Hence it ensueth that a man cannot learne to speake, if he be brought vp among beasts that haue no reason whereby to deserue the name of a speech, or to vie the same aright: or if he be brought vp with such as are dombe, of whom he can learne nothing but signes and confused sounds, he will neuer speake treatably, nor vnderstand any thing, except another doe speake first vnto him, and make him vnderstand the speech with often repeating: As appeareth not onely in young children, but in the oldest men also, who learne as long as they liue the words and names of those very things which they haue oftentimes scene before. It followeth then, that all the discourse of the Phrygians Bec is a deuised tale, and therefore vnworthy for them to build vpon, that goe about to proue the Phrygian tongue, or theirs that would draw their pedigree from the Phrygians, to be the first language of the world. Another man may finde in his owne tongue a many like words, and draw thence as good conclusions as **Gorapian** doth. But a strange thing it is, that the Heathen Authors haue said nothing, nor made any mention in their bookes of the beginnings and occasions of diuersitie of tongues: especially that the **Grecians**, and other such learned people that haue professed the knowledge

La langue Hebraique est la premiere de toutes les autres, pource qu'elle exprime toutes choses en peu de mots.

Elle comprend vne infinité de secrets en ses

*Or quand s'entre en discours, que la langue Hebraique
Avec bien peu de mots beureusement explique
Les pensers plus brouillez: & guide l'auditeur
Par tous les plus secrets des Dedales du cœur,
Beaucoup mieux que la Grecque avec ses Synonymes,
Epithotes hardis, metaphores sublimes,
Ses clementis de mots, ses diuers temps, ses cas,
Et mille autres beautés, dont on fait tant de cas:
Quand ie pense à par-moy que l'Ecole Rabbinne
Treuve dans l'Alphabet de la langue divine
Tout ce qu'on voit de l'œil, tout ce qu'on croit par foy.*

of all things, knew not the beginning of their owne language. *Moses* only hath set vs downe this notable history, and opened to the Heathen the spring of their tongues. And this further is to be wondered at in the Historie of Babel, that the Hebrew tongue alone, as being the first of the world, hath remained among that people that were the Church of God, where the *Messias* was borne, and from whence arose the preaching of the Gospell, touching the appearance of the promised Saviour: which Gospell hath sithence by the gift of tongues, and ministerie of the Apostles, ouerspread all the parts of the world. Thus *Moses* handling the beginning of tongues, proueth his historie to haue long fore-gone all others, and therewithall engraueth vpon the gates and walls of the Citie and Tower of Babel, a goodly warning to all men, to fle and auoid Atheisme, and all vaine-glorious folly, which buildeth Towers against Heauen, and rebelleth against God: who suffereth the wicked to aduance and hoyle vp themselves the space of some few moneths or yeeres, to the end he may giue them a fearefull overthrow at length. What would the presumption of a man haue done (saith Saint *Augustine*) when algate the top of this Tower had raught vnto the clouds? It is humilitie that lifteth vp the heart on high, to the Lord, not against the Lord: for it is that leadeth vs the true, right, and sure way to heauen. These few words I thought good to adde vnto the rest, because the proud aspiring minde of man cannot be sufficiently discouered, nor too much cried out on. Whereas these builders busily forecast in their minde, and laboured to make themselves renowned among their posteritie, and thought men of some worth; let vs remember that the true praise consisteth not in workes of goodly outward shew, but in such as are good indeed, and approved of God. So let vs returne to the text of the Poet, who hauing touched in a word the beginning of tongues, and refused some contrary obiections, sheweth now which of all the tongues that haue beene, are, or shall be in the world, ought to be accounted the chiefe and most ancient, and whereof a man may truly say, it is the most excellent of all other.

12. Now when I duly wey how th'Ebrew doth report,
And readily expresse in words both few and short,
Most cumbersome conceits, and through each secret plight
Of reasons Labyrinth affords the reader light;
Yea farre above the Greeke with her Synonyma,
Her lofty Metaphors, her bould Epitheta,
Her compounding of words, her senses, and her cases,
And of so great request a thousand other graces:
When I consider well how in the Letter-row
Of that same tongue diuine the Rabby-schoole doth show,
All we beleuee with heart, all that with eye we see,

The Hebrew
tongue most an-
cient.

The first reason.

The second rea-
son.

ettres, selon
l'opinion des
maîtres & do-
cteurs d'icelle.

*Et que tous arts encor sont comprins dans la loy:
Soit qu'avec grand travail en cent façons diverses,
Les lettres de ses mots, curieux tu rennerfes:
Car ainsi qu'en contant, des chiffres le transport
Augmente soit le nombre, où le décroist bien fort:
L'anagramme roidit, ou relache la force
Du nom, à qui, subtile, elle donne un entorce:
On soit que justement tu mettes comme en blat
Les nombres, qui naissans des elements d'un mot
Expriment un mystere: & que sous ce vocable
On en comprenne un autre en nombre tout semblabl.:
Soit qu'un nom soit marqué par un seul element,
Où toute l'oraison par un mot seulement:
Comme sous un portrait d'Egypte le silence
Seelloit, mystereux, une longue sentence:*

Il n'y a nation
sous le ciel qui
ne retienne
quelques mots
d'hebreu.

*Quand ie pense à par-moy, que du rinage Indoï
Jusqu'au mont iette-fen du rinage Irlandoï:
Et que du chant Tambut jusqu'à la mer Tartare
Tu n'ouïlades, ô ciel, nation si barbare,
Peuples tant ignorant es saintes loix de Dieu,
Qui ne retienne encor quelque mot de l'Hebreu:
Et dont les elements, pour bien qu'on les desguise,
N'approchent des saints noms des lettres de Moïse.*

Le vieil Testa-
ment & la do-
ctrine du plus
ancien peuple
ne se trouue
qu'en langage
hebraïque.

*Quand ie pense à par-moy, que le volume saint
Du premier testament n'est d'autre lettre peint:
Qu'Vrim, la Vision, le Songe ne prononce
Qu'en la langue d'Isac sa Prophete response:
Que mesme l'Eternel a voulu de son doï
Grader en mots Hebreux sur deux marbres sa loy:
Et que long temps depuis les clairs courriers du Pole
En termes Palestins nous portent sa parole.*

Les mots, spe-
cialement les
noms propre
hebraïques, sôt
de grâds poids
& signification.

*Et quand ie pense encor qu'aux premiers des humains
On n'imposoit des noms hazardement vain:
Ains qui, riches, marquoient avec grande energie
Quelque insigne accident du discours de leur vie:
Et toutefois void-on qu'encor tout ces mot vieux
Sont de son & de sens anjourdny mesme Hebreux:*

Qu'Enc

And that within the Law all arts implied be :

By turning too and fro, and changing letters roome ;
(As in Arithmetike it mends or bates the summe)

By gathering of some word the numbers mysticall,
And drawing them throughout a word proportionall.

Or that some word is know'n by some one Element,
Or by some onely word a perfect speech is ment ;
As in a short deuise of mysticall embleme
The silent Egypt wont employ a longer theme.

The third reason.

When I consider well that from th'East-Indie sand
Vnto the flaming Mount that borders Iserland,
And from the frozen Sea to scorched Tombur's shore,
Thou Sunne no people seest so voide of wit and lore,
No men so ignorant of Gods most holy Law,
But they retaine as yet, some words of Ebrew saw ;
And but their letters doe (though out of order set)
Come neere the sacred names of *Moses* Alphabet.

When with my selfe I wey that th'holy counterpawne
Of Gods old Testament was in those letters drawne :
That Vrim, that the Dreame, and that the Vision wise,
But in this Hebrew tongue spake not their propheties ;
And that th'Eternal' selfe did with his finger daigne
To graue in Hebrew stile his Law on tables twaine ;
And, many winters since, the Messengers diuine
Did preach the ioyfull word in tongue of Palestine.

The fourth reason

And when I further way, that th'ancient Patriarches
Had all their names impos'd as reasonable markes,
And such as fully shew'd with mightie consequent
What was of all their time the rarest accident ;
And thereto that we finde how eu'ry ancient name,
By writ, by sound, by sense, from Hebrew language came

The fifth reason.

As

Louangé de la
langue hebrai-
que, mere &
Reyne de tou-
tes les autres.

Adam impose
les noms he-
brieux à tous
les animaux.

Il enrichit ce
langage, par
composition de
verbes & de
clauses.

Comparaisons.

*Qu'Eue veut dire vie: Adam, formé d'argile:
Cain premier acquis: Abel, comme inutile:
Seth, remis en sa place: & cil, sous qui les flots
Laissent en pais la terre, est nommé le Repos:
L'accorde volontiers, quoy que grande la Grece,
A l'idiome Hebrieu le sacré droit d'ainesse.*

*Je te salue donc, ô surgeon perennel
Des pourtraicts de l'esprit parler de l'Eternel,
Claire perle, ô matrice, & Reine des langages,
Qui, pure, as ia franchi l'abyssine de tant d'âges:
Qui n'ai mot qui ne pese: & dont les Elements
Sont pleins de sens cachez, les points de Sacrements,
Saint dialecte, en toy les propres noms des hommes,
Des pays, & citez, sont autant d'epitomes
De leurs gestes fameux: Et ceux là des oyseaux,
Des hostes de la terre, & des bourgeois des eaux,
Sont des livres ouverts, où chacun eust peu lire
Leur naturelle histoire, avant que par son ire
Le Pere roule-ciel d'un flamant contela
Eust coupé le chemin de l'Eden de çà bas.*

*Car Adam imposant en signe de maistrise
Noms à tous animaux dans les vrais champs d'Elise,
Lors que devant ses yeux deux à deux, flanc à flanc,
En monstre generale ils marcherent de rang,
Il les choisit si beaux que les doctes oreilles
Portant le son à l'ame, y portoyent les merveilles,
Dont la Voix forme-tout embellit richement
Les peuples & du sec & du moite element.*

*Et d'autant que tout Corps souffre, en fait quelque chose,
Ayant forgé les Noms, les Verbes il compose.
Et puis pour enrichir d'autant plus l'oraison,
Y joint quelques memebrets servans de liaison,
Pour coudre proprement ses membres plus notables,
Ainsi qu'un peu de colle unit deux grandes tables:
Comme serrent encor les pennaches enlants
Sur le sommet cresté des morions ardents,
Les franges aux manteaux, les pedestals & bases*

היה
היה
אדם
שם
זוה

(As *Eve* is conſiderd Life, *Cain*, firſt of all begot,
And *Adam* made of Clay, and *Abel*, profit not)
Seth, ſet in others place, and he ſurnamed Reſt,
Who ſaw th'all-hurting flood below the ground ſuppreſt)
I cannot chooſe but grant, though Greece with ſurie ſome,
Preeminence of age to th'Ebrewes Idiome.

Great commen-
dation of the He-
brew tongue.

Then thus I thee ſalute, o over-running ſpring
Of utterance of minde, leide of th'eternall King,
Thou brightly-ſhining Pearle, queene-mother of languages,
That ſpotleſſe haſt eſcap'd the dongeon of all ages:
Thou haſt no word but wa'rth; thy ſimpleſt elements
Are full of hidden ſenſe; thy points haue Sacraments.
O holy dialeſt, in thee the proper names
Of men, townes, countries, are th'abridgements of their fames
And memorable deeds: the names of winged bands,
Of water-habitants, and armies of the Lands,
Are open treatiſes whereout a man might gather
Their natures hiſtorie, before th'heav'n-rowling father,
By mans offence prouokt with flaming Symiteer,
The way of Eden caru'd from theſe baſe countries here.

Adam gave He-
brew names to
all creatures ac-
cording to their
nature.

For *Adam* when in tok'n of his prerogative
He did in true Elife each creature title giue
When as before his eyes in muſter generall
Two by two, ſide by ſide, in ranke they marched all;
He choſe the names ſo fit, that eu'ry learned eare
Which vnderſtood the ſound, might alſ the wonders heare
Whereby th'alforming word did richly beautifie,
Or thoſe that liue in wet, or thoſe that liue in dry.

He enriched the
tongue with
verbs and clauiſes

And for each body muſt or ſuſſer thing, or doe,
When he the nownes had fram'd, the verbs he ioyn'd thereto;
And more to beautifie this goodly ground of pleading,
He many titles made, that ſerue for knots in reading,
The parts of moſt account to ioyne, as beſt it ſits,
Right as a little glew two planks of timber knits;
As eke for ornament like wauiing plume of Feathers,
Which on the chamfred top of ſhining helmet weathers:
Or as Marbl' Images their foot-ſtals haue and baſes,

La Langue hebraïque par-
vient d'Adam
iusques au téps
de Nembrot,
depuis lequel
elle demeure
en la maison
d'Heber, de qui
elle a esté sur-
nommée hebrai-
que.

*Aux statues de marbre, & les anses aux vases.
Ce langage d'Adam de pere en fils coulant
Paruient incorrompu iusque aux temps violent
Du prince eschele-siel: & seul fit par le monde
Retentir les accents de sa riche saconde.
Mais comme partial, il se retire alors
En la maison d'Heber, soit qu'il ne fust du corps
De la troupe rebelle: ains, sage, fit à l'heure
Loin des champ de Sennar sa paisible demeure.
Ou soit qu'estant conduit par contrainct en ce lieu,
Gemissant, il priaist en cachettes son Dieu,
Et d'un esclant bras maçonast les murailles,
Qu'il vouloit, despité, aux profondes entrailles
De l'Enfer tenebreux: ainsi que le Forcat,
Qui combattant la mer, miserable, combat
Contre sa liberté, & maudit en son ame
Ceux pour qui unil & iour il occupe sa rame.
Soit que de l'Eternel les liberales mains
Allant comme au deuant des ceuvres les plus saintes
Pour l'amour de soy-mesme, eust laissé de sa grace
En despoist ce i'broser à Hebraïque race:
Lors que le demeurant des superbes maçons,
Bronillon le desguisa en cent mille façons:
Et que chacun, courrant où le destin l'appelle,
Porta des nonneaux mots en sa terre nonnelle.*

11. *The Hebrew tongue.* He propoundeth five reasons, whereby he is indu-
ced to beleue that the Hebrew is the first tongue of all, whatsoever the
Greeke and others doe alledge for themselves.

The first is, that this tongue compriseth much matter in few words, is very
significant, briefly and plainly expresseth whatsoeuer a man can thinke, and
when it is requisite to discouer the most secret and hidden plights of the
heart, the slipper none, but for all things hath words lively, pleasant, weight-
tie and of great import: and for her circuits of speech and long discourses,
they are more wonderfull then the best and sweetest the Greeke hath: which
notwithstanding her store of selfe-meaning words, her bould and far-fetche
Epithites, her cunning Metaphores, her words compounded, her tenises and
other fine deuises, is no more comparable to the other, then the chirping of
a Goldfinch is to the song of the Nightingall. Proofs hereof may bee made

by

And silver cups their eares, and velvet robes their laces.

This tongue that *Adam* spake, till in bad time arriv'd
That heav'n assauling Prince, sincerely was deriv'd
From Father vnto Sonne, the worlds circumference
Did throughly sound the tunes of her rich eloquence:
But after partiall woxe and quickly she retir'd
To Hebers Family; for either he was not hir'd
Among the rebell crew, or wisely did abide
Farre from the *Sennar* plaine in so disastrous tyde.
Or, if he thither were with other moe constrained,
In corners worship'd God and secretly complained,
And so with slavish hand them holpe to build the wall
Against his will, and wisht it sodainly might fall
Into the darkest hell; as gally-slave in guyues
That combating the Sea most miserably strives
Against his libertie, and curseth in his heart
The head for whom he royles in such a painefull art.
Or be it th'eternall God, with his hand ever-giuing,
Preventing as it were the workes of men well living,
For his owne honours sake, and of his onely grace,
This treasure least in trust with Hebers holy race:
While all th'vngodly rest of Mafons ill-bested
A hundred thousand wayes the same disfigured,
And eu'rychone dispers'd where destinie them taried,
Into their new-found land a new-made language caried.

*The Hebrew
tongue continued
generally spoken,
from Adam to
Nimrod, then it
remained onely
in the familie of
Heber: whence
it was called
Hebrew.*

by the earnest and diligent consideration, and waying the words, sentences, and discourses of the Hebrew with those of the Greeke, and all others: not onely in Grammers and Dictionaries, but even in whole bookes and volumes. It shall suffice me to wage and lay the booke of Psalmes onely, or the workes of Salomon, or Iob, or of Esay, against all other Authours: and I dare boldly avouch, that in one of these a man shall finde almost in every chapter, more elegance, state and maiestie, more figures, and more of all kinde of ornaments for a discourse, than in all the tedious workes of those that mans wisdom setteth-by so much. I speake not now of the matter and substance of things, which neuertheless is in this tongue as happily expressed as in any other; let them straine themselves neuer so much, they are not able but very grossly and a-farre-off to make a shew of that which this other painteth out in orient colours, what matter sooner it hath occasion to utter.

The second reason is, that the Rabbines or Hebrew Doctors (men wondrous carefull to preserue the whole body of the old Testament, so as the least letter, point, and accent, they haue counted ouer and againe o'ten times) haue noted in the 22. letters of the Hebrew Alphabet, either apart or together considered, all the secrets of diuinitie and of Philosophie, both naturall and morall. This is a notable thing in the Hebrew tongue, that all the letters haue their proper signification: and that the letters of most of the principall tongues in the world haue taken their beginning from them: as also that the primitive words, and those of whom infinitie others are deriued in diuers principall tongues, are drawne from the letters, syllables, and words of the Hebrew. To say nothing of the excellency of her accents, and the proprietie of her vowels: the Rabbines haue further found out many secrets by diuers-way-turning and alter-placing the letters of Hebrew words: and that which the Greekes and others haue after their example inuented, is nothing in comparison. For there is scarce any word in the Hebrew, but being inuerted (as may easily be done, and sometimes two, three, or foure wayes, as the number of the letters are) offereth to our consideration another word, either of like sense, or contrary: or making relation to the first, giueth thereto such light, beautie & liuelihood, that it is wonderful to behold. Again, oftentimes a Nowne or other word, yea a letter, importeth a whole sentence, like vnto the Egyptians Hieroglyphikes, inuented of them to the imitation of the Hebrew letters and words, yet nothing in comparison of them. This matter would require a whole volume, to be writing according to Art, by the hand of some one that were well scene in the tongues: and I could name three paire yet liuing that are well able to doe it. In the meane season, whoformer is desirous to search further herein, let him read the *Harmonie of the World*, written by *Franciscus Georgius*, and *Guido Faber*: the *Heptap. of Iuanne Picus*, Earle of Mirandola, the *Hieroglyphikes* of *I. Gropius*, from the beginning of the seventh booke, to the end of the sixteenth: three bookes of *I. Ruclmus De arte Cabalistica*, and other three bookes of his *De Verbo mirabili*, the *Cabala* of *Picus*, with the interpretations of *Angelus Burgomensis* thereupon. Further, much good matter to this purpose a man may finde in *Thesauri lingue sancte*, set out by *S. Pagninus*, & after augmented by many other learned professors of this tongue. See further the *Syriac Iohannis*, &c. of *Cassius*: the *Mithridates* of *C. G. Irenius*: the *Alphabet* in 12. tongues of *Possellus*, and his booke. *De antiquitate lingue Hebraice*, there are many such Treatises set forth by diuers learned men: whereout, and of the bookes as I haue named, may be gathered infinite proofes of that which the Poet hath touched in this second reason.

The third is, that there liues no Nation vnder the cope of heauen, but keepeeth still some words of Hebrew in their speech: First, the Caldean, Syrian, Arabian, Egyptian, Persian, Ethiopian, and many other, as the Gorthicke, Troglodytike, Punicke, are so deriued thence, that they come as neere it as Italian to Latin, some more some lesse. Secondly, the Greeke, Latine, and those others, that are farthest off, haue yet here and there some words that we must needs grant are sprung from the same fountaine: a

man may set downe a many of them, but it were too long here to coate the examples. Thirdly, the roots of many words that are taken to be Greeke or some other tongue, are found to be Hebrew, as *Franciscus Iunius* hath plainly shewed in his learned oration *De lingue Hebrae antiquitate & praesentia*.

The fourth reason is, that the doctrine of the old Testament, which is the doctrine of the first and most ancient people of the world, was not written but in Hebrew. No man denieth that the people that came of *Sem* the sonne of *Noe*, is the most ancient: among these remained the Church of God and the Hebrew tongue. God spake not but in the Hebrew tongue by the high Priest that wore the sacred ephod, and the breast-plate of judgement, whercon was set אֲרִיִּס וְתֻמִּיִּם *Vrim & Thummim* (words signifying lights and perfections) which some thinke was the *עֲדָן אֲדָמָה* or four o-lettered name *Iehoua*, contained within the breast-plate: others say it was the rankes of those twelve precious stones there enchaufed, that on them had ingrauen the names of the twelve tribes of Israel: as if it were a repetition of that which *Moses* saith in the 17, 18, 19, and 20, verses of the 28. chapter of *Exodus*, where he speaketh of אֲרִיִּס וְתֻמִּיִּם, *Vrim & Thummim* in the 30. verse: others hold they were certaine names: others are of *giuers* other opinions. Some late writers thinke those words were ingrauen in the breast-plate: This is a secret, the search wherof (whether one dispute of the words, or what they mean, or what become of them, &c.) is very painfull and needlesse; for that now substance the coming of Christ we ought to follow the truth it selfe, and not stay vpon shadowes. These words doubtlesse gaue to vnderstand, that all light and perfection cometh of our Saviour, in whom all the fulnesse of the Godhead bodily dwelleth, in whom are hid all the treasures of vnderstanding & knowledge, who is the light of his Church, that is made vnto vs of God his father wisdom, justice, redemption, and holinesse. In all judgments, demands, oracles, and reuelations that were made by *Vrim* and *Thummim* (as may be gathered out of the 27. chapter of *Numbers*, the first booke of *Samuel* the 12. and 30. chapters, and other places where aduise and counsell was asked of God, and answer was made by the mouth of the high Priest, there appeared a cleere light, a sure truth and perfection: all which in Christ is accomplished. Now these demands and answers were propounded and rendred in the Hebrew tongue, long time before any other language was vsed in the world. For so soone after their scattering at *Babel* they could not well be incorporated into a common weale: and as for religion, that was not kept but in the race of *Sem*, as *Moses* plainly declareth all through the historie of *Abraham*. Concerning the Prophets, their dreames and visions, God spake not, they vnderstood not, neither answered or taught they the Church but in the Hebrew; that significant, vnmingled, holy, chaste and heavenly tongue; whereas others lipe and stammer-out vncertaine sounds, and are infinite wayes defiled through the dishonest, foolish, erroneous, and vngodly discourses of their inuention: I except the bookes of the new Testament, and all writings drawne from the cleere fountaines of holy Scripture, besides the which there is nothing but vanitie, filth, wickednesse, and vngodlinesse in the world. Moreover, the

Lord himselfe setteth downe his law to his people, and writing it twise with his owne finger, and speaking with his owne mouth to *Moses* and his other seruants in the Mount, vsed the Hebrew tongue. So did the Angels and Prophets, and Iesus Christ spake the Syriacke, a tongue so deriued of the Hebrew, that they are very like; as their Grammars declare. The Apostles spake diuers tongues, and wrote also according to the people and persons with whom they had to doe: yet for all that in their bookes may be noted an infinite many of phrases borrowed of the Hebrew: as the learned interpreters of the new Testament haue exactly shewed.

The fift and last reason set downe by the Poet is, that the Hebrew words, especially the proper names (some are alledged for example, and many other may be added) are of great waight and importance: for sometimes they lay open vnto vs the chiefe things that doe befall the person so named. Nay further, if a man would take the paines to change the order of letters, hee may finde in them many goodly mysteries. The Greekes haue found the way, and followed it in the interpretation of their proper names: but they come farre short of the liuelihood and maiestie of the Hebrewes, who begun the thing before them many hundred yeeres. As for other tongues the most part of their proper names haue no meaning, they are deuised at-all-uentures; so are they right tokens of barbarisme. Some tongues there are more happy and plentifull than others in this behalfe: but their interpretations are for the most part vncertaine, especially if the Root thereof come not from or neere the Hebrew. Herchence againe the curious reader may take occasion of a large commentarie: I leaue it vnto him.

13. *Then doe I thesalute.* It is not without cause, that the Poet straight vpon the former discourse, vsed these words: considering the excellency of the Hebrew tongue, and that he setteth out in so few verses her wonderfull perfections, each one of them requiring a large treatise, and himselfe being vnable to shut vp so great matters in so few words. For example sake let vs consider but very briefly those three points that the Poet here toucheth: to wit, that the two and twenty Hebrew letters are full of hidden sense; that the proper names of persons, Countries, and Cities in this tongue are as much as abridgements of their life and deedes; that the names of birds, beasts and fishes, containe the history of their natures: howbeit since the fall of *Adam* the knowledge thereof is greatly darkened. To make the Reader somewhat more desirous to enter meditation hereon, I will set him downe some examples. Concerning the mysteries of the Hebrew Letter-row *Eusebius* and *S. Ierom* in his Epistle ad *Paul. vbi.* which is the 115. expoundeth them, as I shall shew you in our tongue. The first letter א *Alph* signifieth doctrine, ב *Beth* a house, ג *Ghimel*, Fulnesse, ד *Daleth* Tables, ה *He* This, ו *Vau* and ז *Zain* That or the there, ח *Cheth* Life, ט *Teth* Good, י *Iad* Beginning, כ *Chay* a Hand, ל *Lamed* Discipline, or the Heart, מ *Mem* I heils, or of these, נ *Nun* Continuall, ס *Samech* Aide or succour, ע *Ein* a Spring, or an Eye, פ *Phe* a Mouth, צ *Sade* Iustice, ק *Qaph* Calling, ר *Resh* a Head, ש *Schin* Teeth, ת *Tau* Signes, All which may

may be thus put together and expounded. The *Doftrine* of the Church, which is the *houfe* of God, is found in the *faierffe* of the *Tables*: that is, the holy Scriptures. This doctrine and that *faierffe* of the tables is the *life*; for what life can we haue without the knowledge of holy Scripture? Out of *these* we learne Iesus Christ, who is the life of them that beleue. And although this knowledge be excellent and perfect in God, yet as for vs, we know not but in part, we see as it were by a glasse in darknesse: But when we shall ascend vp into heauen, and become like vnto the Angels, then the doctrine of the house, and the *faierffe* of the tables of Gods truth, shall be accomplished: then shall we see face to face the *Good* prince (to wit, God himfelfe the Soueraigne Good, who is the *Beginning* of all things) euen as he is in his owne nature. In the mean-time we must lay *Hand* to the worke of our *Calling*, by the meanes of a right *Discipline* or a true *Hart*, assuring our felues that we shall finde *Continuall Succour* in this heavenly truth, which is the *Spring* or *Fye* of the *Mouth* of *Iustice*, namely Christ our *Head*, whose *Calling* is in *Signes*, or markes of *Teeth* or framed voyce of the Scripture. I desire the Reader to take in good part this *Short Allegorie* that I am bold to make vpon the Hebrew Letters; and if he desire more in this kinde; let him repaire to the *Roots* of the essentiall words of these letters; there may he view the matter more at large. For this time it shall suffice to haue shot this arrow toward the marke our Poet aymed at.

Now for the second point touching the names of leuerall men, of Nations and Cities, I will note you a couple of examples of each: **אברהם** *Abraham* signifieth a Father of many, so was his houthold much increated temporally and spiritually, hee is the Father of all the Beleeuers, whose number is vncountable. **משה** *Moses* signifieth taken out of the waters, so was he by *Pharons* daughter, when his mother, loth to haue him slaine according to the Kings cruell commandement, had laid him forth in a pitched flasket by the *Riuers* brinke, *Exod. 2.* By him also God guided his people through the waters of the red sea, and wrought many miracles. The Arabians are a people who euen at this day haue no certain place of abode, they wander still vp and downe the champion countries and wildernesse, they are famous thieues, and lurking in secret places, make often sallies out vpon their neighbours, and set vpon all passengers vnawares. Their name cometh of the Verbe **ערב** *Arab*, by *Ain* in the first Coniugation. **ערב** *Hearb*, which signifieth to mingle day and night together: and because that in a desert and waste place all things are confused, as if day and night were mingled together, therefore the countrie for the situation is called Arabia. This agreeth right with another **ארב** *Arab*, written by *Aleph*, which signifieth to lie in ambush, or to lye in denues, as thieues and rauening beasts doe. The Egyptians in the Scripture are called **מצרים** *Misraim*, because of their strong holds and places of defence, that haue bene long amongst them: the primitive word is **צור** *Tsur*, that signifieth to tuffe close together: In some places of Scripture *Egypt* is called **רעה** *Rehah*, that signifieth Proud: so indeed they haue alwaies bene

beene high-minded, and greater braggiers than any other people. Now for Cities **ירושלם** *Ierusalem* signifieth The vision of peace, and iust according to the truth: for the peace and grace of God hath beene seene and continued vpon that place many hundred yeares, and chiefly because it hath beene a figure of the Church militant and triumphant; as often mention is made of the new and heavenly Ierusalem. *Babylon* commeth of the word **בבל** *Babel*, which is deriued of the Verbe **בלל** *Balal*, to confound, mingle, or trouble, as water when it is mudded. For so indeede the earthly *Babel*, that was in *Chaldæa*, hath made a hotchpotch of the world: and that *Babel*, the spirituall, that is spoken of in the *Revelation*, hath made so many confusions, that it is vnpossible to name them all.

There remaineth the third point, touching Birds, foure-footed Beasts, and Fishes, whercof and euery of them I will name two onely, for a patterne, lest I seeme too long in the Annotations. The Storke, so commended for her loue toward those by whom she receiued life, is called **חסידה** *Chasida*, that is to say, dutifull, louing, and religious. The Eagle is called **נשר** *Nesher*, that commeth neare to *Shor* and **ישור** *Ieshaar*, the one signifieth to looke the other to be rightfull: and this bird of all other hath the sharpest sight and looketh against the Sunne. There is further a lvely description of this bird in the 39. Chapter of *Iob*, as also of the Ostrich, and many other in diuers places of Scripture. The horse, called **סוס** *Sus*, is thought to come of the Verbe **נסס** *Nasas*, if rather this verbe be not thence deriued, which signifieth to aduance himselfe: for it is the brauest and fiercest of all other foure-footed beasts: as *Iob* finely describeth him in his 39. Chapter. The Hebrues haue three names for a Lion; **אריה** *Arieh*, **לביא** *Labi* and **לפפיה** *Laffik*: the first commeth of a Verbe that signifieth to snatch, and teare in sunder: the second of the word **לב** *Leb*, that signifieth the Hart, and **לאב** *Laub*, to be in solitary and desert places: the third is commonly interpreted a great and roaring Lion, not vnlike the Verbe **לפס** *Leph*, that signifieth to surprize or deuoure, for that this beast rampeth vpon and swalloweth vp his pray. The Whales and great fishes are called **תנינ** *Tannim*, Snakes, Serpents, or Dragons, because they are of a great length, and turne and fold themselves euery way, and are no lesse dangerous in the Sea, than Serpents and Dragons on the land. In the 40. Chapter of *Iob*, that great Fish is called **לוייתן** *Leuiathan*, which some deriue of the Verbe **לוה** *Laah*, which signifieth to borrow, or take a thing for his recreation: because the Whale seemeth to play vp and downe the sea, as in a place borrowed for recreation. The Crocodile, that lueth both on land and water, is called **חמס** *Hamshah*, and seemeth to come of the word **צב** *Tsab*, which signifieth the couering of a Chariot, because this mightie creature hath so long and so thicke a skinne. Moreouer, the Hebrues of the whole kinde of fishes speake commonly as if they were of another world, because they are so farre parted and seuered from the sight and conuersation of men: they make three sorts of them, which they expresse by the words **דג** *Dagh*, **תנין** *Tannim*, and **לוייתן** *Leuiathan*. This haue I added the more to shew the liuelihood and naturall importance

importance of this tongue, and herewith I will content my selfe at this time, desiring that some other, stirred vp by my example, would take this matter in hand, and discourſe of it better and more at large.

14. *For when Adam.* *Moses* saith plainly, in the 19. and 20. verses of the second Chapter of *Genesis*: That God made all the beasts of the field, and fowles of the heauen come before *Adam*, to see how he would name them, and that howsoeuer he named every thing liuing, so was the name thereof. The Man therefore gaue names vnto all Cattel, and to the Fowles of heauen, and to every beast of the field. The wisdom, wherewith our first Father was endued before his fall, importeth thus much, that he should giue meet and couenable names vnto all creatures vnder his dominion: and although the knowledge and search of birds and beasts names be hard, because of the weaknesse of mans iudgement now since his fall, yet is it not vnpossible, as men well seene in the Hebrew tongue haue already shewed.

15. *And for each Booke.* *Adam*, a man perfectly wise before he sinned, gaue not only meet names to all creatures, that were (in a manner) the moueables and instruments of his house, and of this great shop of the world, whereof the Lord had made him master; but further enriched his language with all manner of ornaments that might be required to make it perfect: So that before his fall he spake more eloquently than any mortall man since. After he had sinned, entered ignorance into his vnderstanding, and frowardnesse into his affections: which haue made the speech of him and his posteritie vsuetime, vnparfit, deceivable, and often false, even in humane and indifferent things, yea such sometimes as we most curiously study vpon: But the grace of God, the long life of this Patriarch, and his faith remembrance of the wondrous things that he had seene in the Garden of Eden, haue brought to passe doubtlesse, that the conuersation, instruction, reports and authority of so great a personage, had a marvellous force to perswade and teach all those that were in his schoole. For from him had we first our Arts and Sciences deriued, and especially the knowledge of the true God. And although since his time things haue bene more and more enlightened and p'stred, yet must we needes confesse that *Adam* was the first teacher of them. Who so desireth to know the depth of his wisdom, let him at his leisure meditate vpon the foure first Chapters of *Genesis*, and he will confesse there is contained the summe of all that all men haue knowne, or shall vnto the worlds end. Now out of all doubt it is, that *Adam* taught his children and their posterity all these things exactly. But *Moses*, by the direction of the spirit of God, thought it sufficient to respect onely the ground of things: otherwise the world neither had nor would ever be able to containe the bookes that might be made vpon these foure first Chapters.

16. *This tongue that Adam spake.* The first world continued 1656 yeeres. *Adam* liued 930. yeeres, his posterity kept his language, and although they possessed with their tents and dwellings a large peece of ground, yet is there no place of Scripture to be found, whereout may be gathered any proofe of the diuersity of tongues before the flood. There being then but one, it

most needes be the same that *Adam* taught his children: as may also appeare by this, that all proper names vntill the flood are Hebrew. Not the true sonne of *Adam* retained and spake this tongue, and taught it his children. And although three or foure score yeeres before the Flood they began to spread abroad themselves, and corruption grew more and more among them (as by that may be gathered, that is written of *Nimrod* and *Ashur*, and the children of *Cham*, *Genesis* the 10.) yet in the beginning of the eleventh Chapter *Moses* witnesseth that at what time they, that came to dwell in the plaine of *Sennaar*, spake of building the Citie and Tower afterward called *Babel*, all the earth was one language and one speech: which I vnderstand not only of those that dwell in the plaine of *Sennaar*, but of all people then liuing in the world. It is likely that they that came out of the East Countries, and settled themselves in *Sennaar* were a great number. They spake Hebrew, but when confusion befell their tongue, some drew one way, others another way, and in continuance of time their Hebrew varying by meanes of their separation was embased, and every seuerall people had their language apart. As for such as were not mingled in

Les premiers
längages diuisez
en plusieurs
parcelles.

D'ou procedēt
les diuers chan-
gements en vn
mesme längage.

Comparaison.

Le temps chā-
ge le längage
comme les au-
tres choses.

*Mais l'äge doux-glisſant, gaste-tout, ennieux
Desfigura bien toſt tous ces längages vieux,
Qui meſ deſſus les tigre au milieu du tonnerre
Des ouuriers martelans, parcourent la terre:
Et pour rendre à iamais plus confuſ l'vniuers,
Fendit le moindre d'eux en längages diuers.*

*Tout elangue ſe change, ou ſoit que le commerce
En nous communiquant de l'Amphitrite Perſe
Les theſors precieux, & ceux de terre au ſlots,
Heureuſement hardi, troque mots contre mots:
Soit que l'homme diſert d'une façon gentile
Friſant ſes mots dorez, & mignardant ſon ſtile,
De gloire deſireux, marque de nouueaux coins
Les choſes & les failſ: on donne pour le moins
Cours aux noms deſcriez, & remet en nature
Les ſur-annex, moiſis, gaſtez de vermonſture.*

*Il en eſt tout ainſi que des ſueilles d'un bois:
L'une chaet, l'autre naiſt. Les mots qui d'autre ſois
Brilloient par-cy par-là dans l'oraïſon diſerte,
Comme des fleurs de Lys dans la campagne verte,
Ne ſont plus ore en vogue: ainſ bannis de la Cour,
Honteux ſont ſous les toüils d'un bau hameau ſejour:*

this disorder, namely the families of *Sam*, or the most part of them, they kept the originall and primitive tongue, whereof *Heber* was the chiefe professor; as the confusion of *Babel*; and thence it cometh (as it is thought) that the tongue was called *Hebrue*, and the people *Hebrues*; as *Abraham*, in whose family that speech remained, is surnamed an *Hebrue*. The Poet, with some interpreters, leaves it in doubt whether *Heber* was among the builders of *Babel*, or dwelt apart, I thinke with some others, that he was not of the number, but hearing how the Tower-builders were scattered, hee gave the name of *Pele* (that is, Division) to his sonne that then was borne; because (saith *Moses*, *Genes. 10. 25.*) that in his time the earth was divided. Thus much of the *Hebrue* tongue, which was after preserved by *Moses* and the high Priests, the Iudges, Kings and Prophets. Now let vs consider what the Poet saith further as touching those other tongues, that first arising of the *Hebrue*, were after the confusion a hundred thousand waies altered and disguised by the nations living asunder, who themselves invented, and carried new words and language, each to the place of their abode.

But softly sliding Age, whose enuie all doth waste,
Those ancient languages soone eu'ry chone defac'd,
Which in the thunder-sound of Masons clattring hands
On *Tygrus* banke deu'sd had ouerspread the lands :
And that the world may be more out of order left,
Into a many tongues the least of them hath cleft.

And language altereth by reason of Merchandise,
Which bringing vs to land the diuers treasures
Of azure *Amphatrite*, and sending ours aboard,
With good successe assaies to change vs word for word :
Or when the learned man delightfully endightring,
With guilt and curled words attires his wanton writing,
And hunting after praise some stampe ne'r seene before
Sets both on deedes and things; or doth at least restore
Disclaime'd words to vse, and makes anew be borne
The same that ouer-age with rot and mould had worne.
For herein fals it out as with leaues in a wood,
One sheds, another growes; the words that once were good
And like faire *Lylie*-flowers in greenest *Medow* strew'd,
All ou'r a learned stile their glittering beauty shew'd,
Now are not in request; but, sith Court them exiles,
They blush and hide themselves eu'n vnder cottage tiles :

O 2

And

The first Languages derived from the Hebrew are each of them a gain'd due debt to diuers others.

Whence cometh the alteration of a tongue.

L'Esprit hu-
main peut en-
richir un lan-
gage.

L'usage est la
Loy des lan-
gues du monde:
& quelle est la
diversité di-
cours.

Excellence de
l'Hebreu,
Grec, & Ro-
main par dessus
tous autres lan-
gages.

*Et ceux qui du vieux temps la chagrine censure
Avoit mis au billon, sont de mise à ceste heure.*

*Un bel esprit conduit à'heur, & de iugement,
Peut donner passe-port aux mots, qui freschement
Sortent de sa boutique: adopter les estranges,
Entre les saunageons: rendant par ces melanges
Son oraison plus riche: & d'un esmail diuers
Riolant sa parole, ou sa prose, ou ses vers.*

*Un langage n'a point autre Loy que l'usage
Courant sans frein, sans yeux, ou le pimple volage
Le va precipitant: l'autre courant, enelos
Dans les lices de l'art, agence bien ces mots,
L'un desia vieillissant sur l'huys de son enfance,
A le bers pour tombeau: l'autre fait resistance
Aux filiers des ans. L'un a suite de cœur
Vist comme confiné dans un valon obscur:
L'autre entre les sc'ians hardi se fait entendre
Durinage de Fez à l'autel d'Alexandre.*

*Tels sont pour le iour à'ony l'Hebrien, Grec & Romainz
L'Hebrien, d'autant qu'encore nous tenons de sa main
Du trois-fois eternal la sacree parole,
Et que du droict divin il est le protocole:
Le Gregeois, comme ayant dans ses doctes escrie
Tout genre de sçavoir disertement compris:
Et le masle Romain d'autant que sa faconde
Fut par le fer plantée en tous les coins du monde.*

17. *But sixth-riding Age.* The Poet here entreteth into consideration of other tongues beside the Hebrew: and saith these first tongues that begun in Babel, being all (as it were) Meslin of Hebrew, by tract of time are so worn out, that each one of them hath engendred a many others, as a man may quickly vnde stand, if he consider the great varietie of ancient people that were before the Greekes and Latines. It shall suffice at this present thus to haue pointed hereat in a word. Who so is desirous of more, let him cast his eye vpon the three first and principall Monarchies, and all the diuers Nations subiect vnto them, and mentioned in the Chronicles of the world: the Abridgement of all is to be found in the first Volume of the Historiall librarye of N. Vignier.

18. *And language altereth.* He sheweth by diuers reasons whence com-
meth

And such as long agoe were censur'd curiously,
For base and counterfeit, now passe-on currently.

A well-esteemed wit, discreet and fortunate,
My warrant words to passe, albe they but of late
His owne efforged ware; he on the naturall
May graffe some forraine impe, his language therewithall
Enriching more and more, and with a diuers glosse
Enameling his talke, his Poetry or Prose.

Some language hath no Law, but vse vntame and blinde
That runneth wherefoe're the peopl' as light as winde;
Goes headlong driving it: another closely running
Within the bounds of Art, her phraes fits with cunning:
Some one straight waxing old as soone as it is borne
Is buried in the cradl'; anothe'r k is not worne
With file of many yeeres; some one faine-couraged
Within a straight precinct liues euer prisoned;
Another boldly doth from *Alexanders* altar
Among the learned reach vnto the Mount *Gibraltar*:
And such now th'Ebrew tongue, the Greeke and Latine be:
For Hebrew still doth hold, as by her hand doe we,
The sacred word of God, eternall mak'r of all,
And was of Lawes diuine the true Originall:
The Greeke, as one that hath within her learned writ
Comprized all the skill of mans refined wit:
And Latine, for the sword, wherewith her eloquence
Was planted through the worlds so wide circumference.

Hebrew, Greeke,
and Latine the
best of all tongues

with the change of tongues. First, the trafficke that one country people
hath with another, as well by sea (which he calleth, *Thazar'd Anghuria*)
as also by land, is cause why we learne some new words, as if we made no
lesse exchange of words than of wares. Secondly, a writer that dares ventur,
and is desirous to enrich his mother-tongue, decketh it boldly with that which
he borroweth of others, fetcheth forgotten words on foot againe, inventeth
new words, colouring and fashioning them according. Thirdly, time alter-
eth speech; as we see it doth all things else; that we might be forced
thereby daily more and more to see and confesse, that nothing is sure and
stedfast vnder heauen; and to beat downe also the vanitie of mans conceits,
who commonly vaunteth himselfe and taketh pride in such things as haue
nothing constant in them but their owne inconsistency.

19. *Accuracy hold.* This cometh too neere the second reason to be counted a fourth. The French Commentar must pardon me; I thinke rather the Poet hauing spoken of Writers, Merchandise and Time, the right and onely meanes whereby new words and phrases are first brought into a language: here he sheweth vs how they are accepted, for as before he touched in a word that the Courts dislike of old words bred their dislike; so here he telleth vs plainly that the authoritie of him, that deuiseeth or vseth new words, is cause of their acceptance: which is afterward confirmed by vs, *Quem pueri arbitrantur esse, & vis & norma loquendi*: as Horace writeth. But so far as much as vs without Art draweth a language head-long into Barbarisme, and so out of request, and Art without authoritie of Empire, shutteth it vp in a narrow compassse, he saith, that the Hebrew, Latine, and Greeke, had all these maintaining meanes, whereby they haue continued so long, and spread so farre abroad. So beginneth he cunningly to make his passage from words and phrases vnto entire languages, the Letter to come at length to that excellent discourse, that followeth in the next Section, vpon all the principall tongues now spoken or knowne in the world. As for the Hebrew, besides the perfections aboue mentioned, he saith, in it God hath reueiled his will, and that it is the originall of the diuine Law: both of great force to make the tongue farre knowne, and continuall long: it had further the Art and knowledge of high Priests and Prophets, the wisdom and state of *Salomon*, and was a long time vsed and accustomed to be spoke in the sa-

Le Poëte s'ex-
cuë, & reprend
halaine pour
entrer plus a-
laigrement au
suiuant dis-
cours, où il de-
crit poetique-
ment & repre-
sente les lan-
gues principa-
les, & ceux qui
ont esté plus
excellens en
celles.
Songe du Poë-
te.

*Traçant les derniers vers, & comme à demi-las
Du labour attrayant de la sainte Pallas,
Le frappe bien souvent du menton ma poitrine.
Mes deux yeux arroulez d'une humeur Ambrosine,
Se serment peu à peu. Je pers le mouuement,
La plume de ma main coule tout bellement.
Dessus le lit cheri de rechiefie m'allonge,
En dans le flot Lethal tous mes ennuis se plonge.
J'y noye tous mes soucis si ce n'est le desir
De donner à la France un utile plaisir.
Car le tan sacré-saint de l'amour qui m'emflamme,
Ne peut mesme en dormant laisser dormir mon ame.
Le Songe aux aisles d'or sorti vers le Levant
Par son buis de cristal, qui s'ouure un peu deuant
Que la porte du iour, fantastique me guide
En un val ou le iour, & la nuit fraîche-humide,
Le Ciel calm & les Nords, les chauds & les frimas,
La pluie & l'air serain ne sentroient pas:
Le May tisonny regne & nous & iour Zephyre*

mous commonwealth of the Iewes. But these because they belong not vnto that tongue onely, but as well to the other two, the Poet here leaues out. The Greeke he saith, in her bookes containeth at large all the liberall Sciences: a great cause and most proper to the Greeke: the rest as common to the others are let passe. The Latine more graue and forcible then the Greeke (that was a more neat and wanton tongue) was aduanced and continued in request by the Romans force of armes: whose Empire was the greatest and most warlike of all the rest; and therefore is this cause here onely mentioned, as most proper to the Latine tongue, and the rest omitted. These three tongues doe at this day farre surpass all others; but vngodlinesse and contempt of the true Diuinitie, is cause why the Hebrew is not esteemed as it deserueth: the more is it regarded of them that know it. As for the Greeke, that which is now commonly spoken is very grosse. The pure and good Greeke is contained within the bookes of *Plato*, *Aristotle*, *Zenophon*, *Demosthenes*, *Alexander*, *Homer*, *Euripides*, *Sophocles*, *Plutarch*, *Basil*, *Nassarene*, *Chrysostome*, and many others. The Latine, after some ignorant and vnlearned men had greatly embased it, was refined and set on foot againe within these fourescore yeeres, at what time there flourished many great and learned personages in Europe, as *Meianthon*, *Erasmus*, *Picus Myrand*, and others: but they come short of that grace and liuelihood that the ancient Latine writers haue: *Cicero*, *Caesar*, *Linus*, *Virgill*, *Horace*, and a number of others well enough knowne: of whom (as also of the most excellent authors in other tongues) the Poet here goes about to entreat.

When this I wrote, behold, with tyising labour led
Of Pallas heau'nly skill, full heauy grew mine head:
And now and then I strike my chin vpon my brest,
That softly both mine eyes are closed vp to rest
With sweet Ambrosian dew; knit is my senses band,
And fauely slides my pen forth of my fainting hand.
Vpon my flatering couch I spread my selfe againe,
And plunge in Lethe-streame all troubles of my braine:
So downe I all my care, saue one, that with no trance
Is discontinued, to please and profit France;
Whose sacred forge of loue, that me enflamed keepes,
Will not let sleepe my soule although my body sleepes.
Then golden-winged dreame from of th' East-Indy shore
Came forth at Christall gate, and little while before
The day-gate was vnlockt to valley of pleasant ayre
By fancie led my soule, where day, night, foule and faire,
The North winds & the South, the Summer & Winters hew,
The spring and fall of lease did neu'r each other ensue:
Where alway rained May and Zepherus bedight

The Poet takes
breath to enter
afresh into the
next discourse,
where by way of
a vision, he cum-
mingly describeth
the principall
tongues, with
their best authors

With

Description du
logis & de l'i-
mage d'Elo-
quence.

Piliers autour
de l'usage d'e-
loquence, sur
lesquels sont
les principales
langues du mô-
de, avec ceux
qui les ont en-
richies.
L'hebraïque a
pour princi-
paux apôtres,
Moïse,

David.

*De Roses couronné mignardement souffire
Par les bruyans rameaux d'un bois qui doux flairant
V'a ce champ porte-fleurs en ovale murant.*

*Iustement au milieu de la plaine esmaillée
Seslone une grand' Roche en pied: stal taillée,
Et dessus sa corniche un Colosse d'airain,
Qui tient un clair brandon en sa fenestre main,
En l'autre un vase d'eau. De sa langue dorée
Naissent mille chenons qui par toute la préte,
Subtils, semblent trainer un monde d'auditeurs
Par l'oreille attachez, plus encor par les cœurs.*

*A ses pieds le Sanglier gist sans haine, & sans rage:
Le Tygre y dort charmé, & l'Ours y de sauuage.
Le proche mont sautelle: & l'enceinte du bois
Danse, comme on diroit, au doux air de sa voix.*

*De piliers saçonnez par une main subtile
A la cariatique un double peristyle
De l'Eloquence ceint l'Image ramasseur:
Hauts piliers, qui fondent sur un plinthe bien seur,
Portent de quatre en quatre une langue de celles
Que ce siècle scanant couche au rang des plus belles.*

*Or entre les esprits, qui saouris des ciieux
Estançonment icy la langue des Hebreux,
Celuy de qui le front flambe comme un Comete
Orne-ciel, donne-peur: qui porte une baguete
Seche & fleurie ensemble: & tient entre ses doigts
Le registre sacré des dix plus saintes Loix:
Est la guide d'Isac: l'auteur, qui premiere ose
Vouer à ses neveux & ses vers & sa prose,
Ecrits qui seulement ne dunaient, sacrez,
De long temps les escrits, ains tout les faits des Grecs.*

*Le second est David, de qui l'agile ponce
Attire avec sa voix l'harmonie plus douce
Des ciieux organisez, sur son luth qui bruira
Tant que l'astre du iour sur nos testes luira.
Même, peut estre apres que les celestes flammes
Donront fin à leur bal, les bienheureuses ames*

Des

VVith roffe coroners did breath-on day and night, (yeeld,
A young woods whizzing boughes, that blossomes sweet did
And ouall-wise bewald the flowre-embossed field
In middle point of all this amell-blooming glade
Arose a mighty rocke in footfall-manner made ;
Vpon the top thereof a brasse-colosse did stand,
That in the left hand held a flaming sierbrand,
And in the right a spout ; she shew'd a golden tongue,
And thence a many chaines all o're the medow sprong,
That worlds of hearers drew, with fine deuise of art ;
For some were held by th'cares, & some were held by th'hart.
Before her feet the Boare, that Forrest wilde had haunted,
The Tiger slept, and Beare, all aſt'r a fort enchanted.
The neighbour hillocks leapt, and woods reioyced round,
Carranting (as it were) at her sweet voices sound.

A double circled row of pillars high and dight
By cunning workmans hand all aſt'r a Carian right
With bases vnder-pinn'd, to fasten their foundation,
Befet this goodly shrine of eloquent Oration ;
And foure by foure bore-*vp* amid-them one language
Of those that flourish most in this our learned age.

Among the blessed wirs, to whom was giu'n the grace
To beare-*vp* th'Ebrew tongue in such a sacred place ;
The man whose fore-head shines, as doth a blazing starre,
Skie-gracing, frighting-men ; who for his scepter barre
A seare, yet budding, rod, and hath in fingers hent
The ten-fould register of Gods Commandement ;
Is he that *Isac* led : and first authoritie,
Both of free stile and verse, left to posteritie :
Such holy works as doe not onely long fore-run
The writings of the Greekes, but all that Greece hath done.
The second *David* is, whose touch right cunningly
Combined wih his voyce drawes downe sweet harmony
From th'Organized heau'ns, on harpe that aye shall sound
As long as dayes great starre shall o're our heads goe round :
Nay long'r, as who can tell, when all these heau'nly lights
Are at their measures end, but that the blessed sprights,

1. The Helme.

P

And

*Des champions de Christ, au son de ces accors
 Danseront à l'honneur du Royle fort des forts:
 Et des Auges encor les bandes emplumees
 Chanteront, Saint, ô Saint, ô Saint Dieu des armées.*

Salomon.

*Le tiers est Salomon, qui es beaux mommens
 A, sage, marqueté de plus d'enseignemens,
 De plus de mots dorez, que sa riche couronne
 De rubis de grenats, de perles n'arayne.*

Isaïe.

*L'autre est le fils d'Amos, vchement en menaces,
 Figuré, graue, saint, accompagné des graces.*

La Grecque a
pour apuis.
Homere.

*La Grecque a pour apuy vn Homere aux doux vers,
 Dont l'escole a produit les regimens diuers
 Des philosophes vieux, & fait par tout le Monde
 Comme vn grand Ocean ruisseler sa saconde.*

Platon.

*Platon le tout divin qui semblable à l'oiseau,
 Qu'on dit de Paradis, ne se semille onc en l'eau,
 Iamais ne touche à terre, ains sur les astres vole
 Plus hant que sur l'Enfer ne s'eleve le Pole.*

Herodote.

Demosthene.

*Herodote au clair stile: & Demostene encor,
 Loy des hommes diferts, Roy des courrs, bouche d'or.*

La Romaine a
pour apuis.
Ciceron.

*L'ennemi capital d'Antoine & Catiline,
 Qui foudroye, qui tonne, & de qui la poëtrine
 Source mille torrens, ou de merueille espris
 S'enyurent chesque iour les plus rares esprits:
 Cesar, qui ne sçait moins bien faire que bien dire:
 Saluste plein de nerfs: Et celuy qui retire
 Ilieu sur le Tybre: escrivain eben des cieux,
 Qui ne ferma iamais, pour s'endormir les yeux:
 Qui iamis ne broncha: tousiours clair, tousiours graue,
 Honteusement hardi, & modestement brané,
 Tousiours semblable à soy, & dissemblable à tous,
 Soutienent des Romains le parler graue-dous.*

La Toscane,
avec ses apuis.
Bocace,
Petrarque,
Arioste,
Tasso.

*Le toscan est fondé sur le gentil Bocace:
 Le Petrarque aux beaux mots, esmailé, plein d'audace:
 L'Arioste coulant, pathetique, & diuins:
 Le Tasse, digne ouurier d'vs Heroïque vers,
 Figuré, court, aigu, limé, riche, a l'usage,*

And Champions of Christ, at sound of his accords
Shall honour with a dance th' Almighty Lord of Lords:
When all the Quire of heau'n, and bands of winged ghosts,
Shall *Holy, holy* sing, *O holy Lord of hosts*.
The third is *Salomon*, whose worke more brightly beames

With golden sentences, then doth his crowne with gems.

The last is *Amos* sonne, beset with graces all,
Graue, holy, full of threats, deuour, rhetoricall.

The Greeke on *Homer* leanes, who sweetly verifies,
Whose learned schoole hath taught a many Companies
Of old Philosophers, and from whose cunning plea
Run riuers through the world, as from an Ocean Sea.

2. The Greeke

On *Plato* th'all-diuiue, who like the bird we call
The bird of paradise, ne soyles himselfe at all
VVith earth or waters touch; but, more then hels descent
Surmounted is by heau'n, surmounts the firmament.

On *Herodote* the plaine; and him, of pleaders arts
The Law *Demosthenes*, the guilt-tongue Prince of harts.
Then he that thunder-speaks, with lightning blast and shine
The Foe of *Anthonye*, the scourge of *Catiline*,

3. The Latine.

The spring of thousand floods wherein the rarest wits
Doe daily royle themselves agast with wonder-fits;
And *Cesar*, that can doe as well as he can plead:
And sinowie *Salust* next; then he that *Troy* doth lead
Againe to *Tyber*-shore, a writer sent from heauen,
That neuer shuts his eyes to slumber, morne or eu'n;
That euer treadeth sure, is euer plaine and graue;
Demurely venterous, and temperately braue;
That still is like himselfe, and vnlike others all;
These hold the sweet-graue tongue was last imperiall.
Th' Italian founded is on *Boccace* pleasurable;
With *Petrarch* finely dight, bould and sententious;
On flowing *Ariost*, selfe-vnlike, passionate;
With *Tasso*, worthy wight to frame a verse of State,
Sharpe, short, fil'd, figured, with language rowling fast,

4. The Italian.

L'Arabeſque.
Auenrois
Auicenne.
Eldebag.
Ibnu-farid.
L'alemande.
Beuther.
Luther.
Peucer.
Butric.
La Caſtilane.
Gueure.
Le Boſcan,
Grenade.
Garcilace.

L'Angloiſe.
Morus.
Baccon.
Cydné.

A l'occafion de
l'Angleterre il
fait vne digreſ-
ſion & entre es
louanges de la
Reyne Eliſabet
Princeſſe ſage,
paiſible, docte,
& eloquente.

Et premier en honneur, bien que dernière en âge.

*Le langage Arabeſque a pour ſermes apuis
Le ſubtil, le profond, le grand ſils de Rois:
L'Auicenne ſecond, l'Eldebag Satyrique,
L'Ibnu-farid conſtant, gentil, allegorique.*

*Le Tudeſque a celui, qui reſait Alemand
Le gentil Sleidan: l'eternel ornement
D'Iſſle & Vultemberg: & Peucer qui redore
Ses attrayans diſcours: & mon Butric encore.*

*Gueure, le Boſcan, Grenade, & Garcilace,
Abrenués du Neſſar, qui rit dedans la taſſe
De Pichs verſe-miel, portent le Caſtillan,
Et ſi l'antique honneur du parler Catalan
N'eut Oſias ravi, docte, il eut peu deſbatre
Le laurier Heſpagnol avec l'un de ces quatre.*

*Le parler des Anglois a pour ſermes piliers
Thomas More, & Baccon, tous deux grands Chanceliers,
Qui ſeuſant leur langage, & le tirant d'enſance,
Auſcavoir politique ont conioint l'eloquence.
Et le Milor Cydné qui Cygne doux-chantant,
Va les ſlots orgueilleux de Tamife flatant.
Ce ſieur gros d'honneur emporte ſa ſeconde
Dans le ſein de Thetis, & Thetis par le Monde.*

*Mais quel nouveau Soleil me donne ſur les yeux?
Suis-je fait tout d'un coup heureux bourgeois des cieux?
O quel anguſte port! quelle royale grâc!*

Quels yeux deux-fudroyans! quelle Angelique face!

*Filles du ſouuerain, doctes ſœurs, n'eſt-ce pas
La grand' Eliſabeth, la prudente Paſſus.*

*Qui ſait que le Breton, deſdaigneux, ne deſire
Changer au male ioug d'une femme l'Empire?
Qui tandis qu'Erynnis laſſe d'eſtre en Enfer,
Rauage ſes voiſins & par flamme, & par ſer,
Et que le noir effroy d'un murmurant orage
Menace horriblement l'Uniuers de nauſſage:
Tient en heureuſe paix ſa prouiſe, où la Loy
Venerable, ſieurit avec la blanche Foy.*

The first to be esteem'd albeit he wrote the last.

Th' Arabian tongue is here most worthily sustained
By great *Anserroes* deep-reaching, futtle-brained ;
Iunusarid the smooth allegorizing wag ;
And faire-spoake *Anicern*, and Satyr *Eldebag*.

5. The Arabian.

The glory of Wittenberg and Iſleib, *Martin Luther*
Is one that beares the Dutch ; another is *Michael Buttery*,
Who *Sleydan* Almaned ; my *Butrick* is the next ;
With *Pencer*, who reguils his all-entusing text.

6. The Dutch.

Then *Boscan*, then *Guenare*, *Grenade* and *Gracilas*,
With *Nellar* all distain'd, that mandeth in the glasse
Of hony-powring *Prish*, vpheld the Castillane.
And had not th'ancient grace of speaking *Carallane*
Oſias ouer-pleas'd, his learning might haue bore
The Spanish Crowne of Bay from one of th'other foure.

7. The Spanish.

The burd'n of th'English tongue I finde here vndertaken

8. The English.

By quicke Sir *Thomas More*, and graue Sir *Nicolas Bacon* ;
They knir and rais'd the stile, and were both eloquent,
And Keepers of the Seale, and skill'd in gouernment.
Sir *Philip Sydn'y* is next, who sung as sweet as Swan
That flaps the swelling waues of Terns with siluer fan :
This Riur his honour beares, and eloquence together,
To snow-foot *Tottus* lap, and *Thetu* eu'ry whither.
But what new sunne is this that beames vpon mine eyes ?

Or, am I rap amongst the heau'nly companies ?
O what a princely grace ! what State Emperiall !
What pleasant-lightning eyes ! what face Angelicall !
Say, O yee learned guirles begot of heau'nly breath,
Is't not the wise *Miserue*, the great *Elizabeth* ?

Who rules the Briton stout with such a tendering,
That neuer did he wish to change her for a King.
She whiles her neighbour Lands are spoil'd with sword and
By *Furies* weary of hell, with liend of snake-tire, (fire,
And, whiles the darke affright of tempest roing-great
Doth to the worlds Carack a fearefull shipwrack threat,
Retaines in happie peace her Isle, where true beliefe
And honorable Lawes are reckned of in chiefe.

For the fourth
pillar of the Eng-
lish tongue hee
nameth our gra-
tious Quene E-
lizabeth, duly
and truly prai-
sing her for wis-
dome, mainte-
nance of peace,
learning, and elo-
quence.

Qui n'a pas seulement l'opulence seconde
 Du maternel langage: ains d'une bouche ronde
 Pent si bien sur les champ haranguer en Latin,
 Grec, François, Espagnol, Turcque, & Florentin,
 Que Rome l'Empereire, & la Grece, & la France,
 Le Rhin, & l'Arne encor plaident pour sa naissance.
 Clair perle du Nord, guerriere, domte Mars,
 Continue à cheirir les Muses & les Arts,
 Et si i'amaïs ces vers peurent d'une aile agile,
 Franchissant l'Océan, voler insq' à ton Isle,
 Et tomber, fortunez, entre ces blanches mains,
 Qui sous un iuste frein regissent tant d'humains,
 Voy les d'un ail benin, & favorable penfer,
 Qu'il faut pour te louer avoir ton eloquence.

La langue fran-
 coise a pour
 ornemens &
 apuis.
 Marot.

Mais qui sont les François? Ce terme sans sçavoir,
 D'où la grossiere main du pareil leur maçon
 A l'en seulement les plus dures escaïles,
 C'est toy Clement Marot, qui surieux travailles
 Artistement sans art: & poings d'un beau sauci,
 Transportes Helicon d'Italie en Querci,
 Marot, que ie reuere ainsq' n'Colsee
 Noircy, brisé, moussu: vue medaille usée
 Un escorné tombeau non tant pour leur beauté,
 Que pour le saint respect de leur antiquité.

Vigenere.
 Amyot.

Je ne puis bonnement cest autre reconnoistre
 Il a bien, quel qu'il soit, la façon d'un bon maistre,
 Je demeure en suspens: car ie le pren tantôt
 Pour Blaise Vigenere, ore pour Amyot.

Ronsard.

L'autre, ce grand Ronsard, qui pour orner sa France,
 Le Grec & le Latin despoille d'eloquence:
 Et d'un Esprit hardi manie heureusement
 Toute sorte de vers, de style, & d'argument.

De Mornay, en
 son docte œu-
 ure de la verité
 de la Religion
 Chrestienne.

Cest autre est De-Mornay, qui combat l'Atheïsme,
 Le Paganisme vain, l'obstiné Iudaïsme,
 Avec leur propre glaiue: & pressé, grave, saint,
 Roidit si bien son style ensemble simple & peint,
 Que ses vinct raisons de beaux mots empennees

S'enfoncent

She hath not only gift of plentie delectable
To speake her Mother-tongue; but readily is able
In Latine, Spanish, French (without premeditation)
In Greeke, Italian, Dutch, to make as good Oration,
As Greeke can, as can France, as Rome Imperiall,
As Rhine, as Arne can, plead in their naturall.

O bright Pearle of the North, martiall *Mars*-conquering,
Loue still and cherish th'Arts, and heare the Muses sing:
And, in case any time my verses winged-light
Shall ouer th' Ocean Sea to thine Isle take their flight,
And by some happie chance into that faire hand slide,
Which doth so many men with lawfull Scepter guide,
O reade with gracious eye and fauourable thought:
I want thine eloquence to praise thee as I ought.

But what are those of France? this Image was vnshap'd,
Whence hath the bunglar hand of Idle mason skrap'd,
No more then th' harder skales of eu'ry rugged knor;
Thee (*Marot*) sure it meanes, that labour'd so hot
Without Art Artist-like, and pricke with *Phaebus* Lance
Remouest He'icon from Italy to France.

9. The French

Thee (*Clement*) I regard eu'n as an old Colosse,
All soiled, all to broke, and ouergrow'n with mosse;
As tabl' or tombe defac'd, more for th' antiquitie,
Then any bewty in them, or cunning that I see.

What one this other is, I scarce remember me;
A Cunning one he seemes, what one soere he be.
I rest yet in suspence, sometime he doth appeare
To be *James Amist*, sometime *Blaise Vigniere*.

Great *Rosard* is the next, who doth of Graces wrong
The Greeke and Latine both to grace his Mother-tongue;
And with a bould attempt doth marriage happily
All kinde of Argument, of stile of Poetry.

De Mornay this man is, encountering Atheisme,
Jewes stubborne vnbeleefe, and foolish Paganisme,
With weapons of their owne; he godly, graue, and prest,
So solideth his stile both simpl' and courtly-drest,
That feather'd with faire words his reasons sharpe as darts

In strike

Souhait du
Poëte conside-
rant les hom-
mes doctes;
des elcrits des-
quels la France
jouit.

*S'enfonsent comme traités dans les ames bien-mees,
Et puis ie parle ainfin, O beaux, & clairs esprits,
Qui bien-heureux, auez, consacré vos escrits
A l'immortalité: puis que sur mes espauls
Ie ne puis avec vous porter l'honneur des Gaules:
Que, lui! ie ne vous puis mesme surre des yeux
Sur le Mont, qui beslon s'auoisins des cieux:
Au moins permettez moy que, prosterné s'embrasse
Vos genous honorez: permettez, que s'entasse
Sur vos chefs rayonnex d'un Anril les moissons.
De grace permettez, que mes foibles chansons
Vne gloire éternelle en vostre gloire puisent,
Et que tousiours vos noms dans mes carmes se lisent.
Accordant ma demande, ils abaissent le front:
Le vallon disparoit, les Colomnes s'en vont:
Et le songe suyrit de-mesme avecques ellet,
Si ie n'eusse englut de mon ancre ses ailes,*

Fin de la vision.

20 *Tracing these latter lines.* Before he endeth this Booke or discourse, having begun to speake of tongues, and their comparision one with another, he taketh then: e occasion to set before our eyes the three principall tongues, Hebrue, Greeke, and Latine, accompanied with six other greatly now-a-daies esteemed throughout all Europe. For this purpose, and to enrich his Poem with some new ornament, worthy the things he treateth of; he declareth, how being weary with ouer-watching himselfe in these his former studies, he cast him on his bed and slept; yet so as the earnest desire he had to delight and profit his country-men, kept still his soule awake; which caused him to see in his Dreame the Vision here following. A fine inuention, and framed to the imitation of the best ancient Poets both Greeke and Latine, who, being to handle matters of great importance, are wont by such deuices cunningly to prouoke the Readers to make and giue care vnto them.

21. *And golden-winged Dreame.* Of Dreames and their causes hath bene spoken sufficiently in the first day of this second Weeke, intituled *Eden*, page the 46, 47, 48, &c. hauing here to speake of a Dreame cleere and ealie to be conceiued, he distinguisheth it from such as are darksome and deceiuable, saying it was about the dawning of the day, when the golden-winged (that is, the sweet, pleasant, and vntroubled) Dreame came forth at the Christall gate in the East: as much to say, as when the day-starre ariseth, or the morning draweth on, we see cle (if we were awake before) sleepe gently seazing on vs, and our spirits comming and going, as it were, thorow Christall gates: for then be Dreames and Visions clearest and best distinguished;

wher eas

Instricke themselves adeepe into the brauest hearts.

Then thus I spake to them, O bright, O goodly wits
Who in most happie case haue consecrate your writs
To Immortalitie! sith that my feeble shoulders
May not among you be the French renownes vpholders,
Alas! sith I vneth you follow can with eye
Vpon the twy-top hill so neare acost the skie:
Yet suffer me at least here prostrate to embrace
Your honourable knees! O giue me leaue to place
Vpon your shining heads a garland of the Spring,
And of your goodnesse grant that these meane tunes I sing
May in your glory draw an euerlasting glory,
And alway thus my verse may register your story.

The Poets desire
considering the
learned writers
of France.

They yielding to my suit, made semblance with their head;
So vanished the vale, and all the pillars fled:
In like sort had the dreame with them together hasted,
But that I with mine Inke his nimble feathers pasted.

The end of the
Vision.

whereas before our meat be fully digested, our braine ouer-loden with vapours, receiueh but troublesome impressions, vsued so to and fro, and so entrelaced one with another, that in the twinkling of an eye, it frameth a thousand shapes, that presently vanish away, and are no more remembered. Now the Poet saith, he was guided (as he thought) into a place most delightfull, which he describeth in few verses, and it is very fit for the matter following.

22 *Left in the middle point.* First he describeth the dwelling of Eloquence: to wit, on a great Rocke, wrought and fashioned in manner of a foot-stall, or base for an image to stand on; to shew how stedfast and certaine a thing this excellent gift of God is. Secondly, the resemblance or Image of Eloquence, he calleth a Colosse, that is, of stature surpassing all others: which betokeneth thus much, that eloquent and faire spoken men goe many degrees beyond others, whom they vie at their pleasure, and draw whither they list, as the example of *Pericles* and *Cicero* declare, and many proofes thereof are found in the holy Scripture. He maketh this Image of Braffe, which implieth the faire glosse, the sweet sound and strong force of Eloquence; he placeth in the left hand a fire-brand, to signifie that learned, true, and faire vterance maketh men see and touch (as it were) the right nature of things: in the right hand an Ewer, because the speech of the wise dampeth and putteth out the flame of passions. I might note hereof many examples, but I leane them for the diligent Reader to search: meaning here to offer him but Annotations, which I feare already are grown too long. The little chaunces that cometh forth from the Images golden tongue, and draw such a

number

number of heauen by the eares and heart, signifie the great power of a well framed speech: the truth wharsof appeareth chiefly in preaching the word, in counsels of graue common-wealth-men, and orations of good Magistrates and valiant Captaines. In this manner did the ancient French-men paint and set out their *Herrales*, surnamed *Ogins*: whereupon *Alciar* hath made a pretie Emblome: it is the (see. expounded at large by C. M. M. The summe of all is, that Eloquence is to be preferred before force. Our Poet aimeth at that description. Further concerning the Bore, the Tygre, and the Beare, lying tame at the feet of this Image, it signifieth that a pleasant and learned speech appeaseth all angrie, cruell, and sauerie men; and euen the maddest and most brutish people in the world: it maketh the woods and hills to daunce and leape: that is to say, it moueth, bendeth and instructeth very block-heads, and such as are most hard of vnderstanding; and this may be the meaning of those fained tales of *Amphion*, *Orpheus*, *Arion*, and other like. Lastly, this Image is inuironed with a double ranke of pillars, well and strongly grounded and vnder-pinned, that beare vp in due proportion the nine languages following, each by her owne chiefe authors and maintainers. For every pillar was wrought in fashion of a man, and framed to the countenance of one of their best writers in a long gowne, or stole. And that is the meaning of the French *à la Carotide*: After the *Carum* right: as *Vitruuius* writeth at large in the first Chapter of his first booke of *Architellars*. This I note because the French Commenter lets it passe, and is troubled my selfe to vnderstand it at the first.

13. Among the blessed wits. For chiefe props of the Hebrue tongue (which be placeth in the fore-front of Eloquence, as in euery regard it was meet, whether we consider the sweet grauitie, the natural impliance, the shortnes, haughtines, lielines of it: or the sincerity, holines, light, & beaueuly Maistie) he nameth first *Mosis*, because he is the most ancient of those whose writings in this tongue are extant. As for the booke of the Prophetie of *Henrich*, it was lost a long time agoe. He describeth this holy Law-writer after an excellent manner, as was requisite in a discourse of eloquence. His face shineth like a blasing Star: alluding to that in the Scripture, that *Mosis* coming downe fro the Mount where he had talked with God, his face so shined, that none was able to behold his countenance; in so much as he was faine to weare a vaile ouer it: the rest is very easie to be vnderstood, especially of such as haue neuer so lightly turned ouer the history. Now for the bookes of *Mosis*, they were written many hundred yeares before the Greekes were knowne: who were not heard of in the world, but a litle before the reigne of *Saul*, &c. had but few workes in writing, or none at all, till after the time of *Salomon*, as their owne Histories witnesse, whosoever will take paines to turne them ouer. Nay further, all their knowledge came from the *Egyptians*, *Phenicians* and others, who had leamed somewhat by conuersing with the *Hebrues*. And to come againe to *Mosis*, he hath bene in maruellous account with infinite Hethen Writers. If any haue lightly regarded, or found fault with him, it was either because they vnderstood him not at all, or maliced him exceedingly; which a man may easily finde in their writings. The second

cond Author of the Hebrue he counteth *David*, whose *Psalmes* he speaketh of much in few lines; but little it is in comparison of their excellencie, whereof many ancient and late Writers have spoken notable things: I will not heape them vp here, assuring my selfe that all true Christians will grant me that the Booke of *David's Psalmes* is (as *Saint Basil* saith) the Store-house and treasure of all good learning, for all men to come at; and will confesse with *Saint Ierome*, and *Saint Chrysostome*, that nothing better becommeth a man, be he *Peasant* or *Crafts-man*, great or small, than to sing vnto the Lord the praises and thanksgiving in these excellent songs contained: the very lively and true Anatomies of a beleeuing soule. O how cursed and abominable before God and his Church are those wicked ones, that haue forbidden Christians the vnderstanding and vse of them, and banished them out of Christendome: that haue suffered, allowed, maintained, commanded, and commended vnto the people these shamefull and wanton Poesies, these books of vanitie, error, and leasings, which with their Authors deserue the fire: nor the quiet and peaceable persons, that call vpon Iesus Christ, and beleue stedfastly the life everlasting. The soule that seareth God will not take this my digression ill, nor thinke it needlesse: As for the vngodly, let them spit at it, if they will, I regard them not. The third Author and ornament of the Hebrue, is reckoned *Solomon* in his Proverbs, the Booke of the Preacher, and the Song of Songs, bookes more besprinkled with golden words and notable sentences, than his Crowne was with pretious stones and pearles embossed. Happie is the man that taketh delight to marke and daily thinke vpon so profitable and necessary instructions. The fourth is the Prophet *Ezra*, the sonne of *Amar*, right such a one as the Poet hath described. These foure bee thought sufficient to name, because they haue most Writings extant, and are withall exceeding eloquent, as might easily be proued by particulars, if I were to write a Commentary, or a whole discourse thereof.

24. The Greeke *Homer*, his *Iliad* and *Odyssey* containing 48. bookes, is the most ancient Greeke Author we haue: his inventions are wonderfull, his vaine naturall, his verses smooth, and full of Art, and the more they are considered, the greater grace they haue. There is also in them a hidden sense, and the very well-spring of all humane knowledge; as may appeare by that infinite peeces of his poesies are cited in the bookes of ancient and late Philosophers, Geographers, Historiographers and Orators, as *Platarch* and others witness. The next to *Homer* is *Plato*, not in time but in worthinesse: he is called the diuine Philosopher, because he is so marvellous pure, so high and lofty in all his discourses; the true scholler of him that professing himselfe to know but one thing, namely that he knew nothing, declared that he knew all things that might be learned in the world, as touching the world. For concerning the knowledge of saluation, *Plato* and his maister both were ignorant: and with all other knowledge is nothing in comparison of that (the more are we bound to God that haue it) he said most truly, that he knew nothing. The third is *Heraclitus*, who writeth in the Ionick Dialect, that is a kinde of Greeke differing a little in phrases and pronunciation from the com-

mon spoken, as some farre Scitane shires doe from the Court or mother-Citie of their Countrie: in diuers points it agreeth with the French. *Plato* is dealeth somewhat too roughly with this worthy Historiographer, in whose defence I will oppose the authoritie of a learned man of our time: who in a certaine Preface of his, saith of *Herodotus*: *Narrationes eius sunt diserte, publicaeque expressae, speciosa, explicationes accurate & evidentes, collectiones certe atque plena, in his rerum gestarum, hominum, temporum fides, accurata compertorum relatio, dubiorum coniecturæ sagax, fabulorum verisimilia commemoratio, mira ubique simplicitas, & eximium quodam candor.* See the great praises, and perfections of a graue Historiographer. The fourth is *Demosthenes*, the prince of Greeke Orators, the very rule and square of all that endeavour to speake eloquently, a man that leadeth other mens mindes as he list, excellent in all his discourses: which are extant, the most of them, and read to the great vic and profit of those that know how to apply them.

25. Then he of *Antonie* and *Caesare* great sic. That is *Cicero*, surnamed the father of Eloquence: he is the first and chiefe of those that grace and maintain the Latine tongue. He was extremely hated of *Mark Anthony* and *Caesare*, both whom he hath also bitterly pursued and touched to the quick, as his *Catilinarian* and *Philippicke* Orations declare: the often printing of his works, and learned mens continuall reading of them, and borrowing thence the best graces of their writings, doe proue his learning, eloquence and plenty of speech to be such as the Poet here describeth. The second is *Caesare*, the most valiant of eloquent men, and most eloquent of valiant men, as may well appeare by his life in *Plutarch*, and his *Commentaries de bello Gallico*: by which worke he hath wrung the pen out of learned mens hands, and in a manner discouraged them all from writing Histories, because they see such perfection therein, as they are not able to come neere. The third is the Historiographer *Sallust*: we haue of his works, besides diuers Orations, two Histories remaining, *Coniuratio Catilinae*: & *bellum Iugurthinum*, short they are, but full of sentence and finewes, witnessing the ancient force and vigor of the Roman tongue. The Reader may hereto adde the commendations of these three Authors, as they are in many learned bookes of late writers here and there scattered. As for those that thinke *Cicero* babbleth without learning, and that *Caesare* the Dictator and first Emperour wrote not these Commentaries that beare his name, and that *Sallust* writeth a hard and forced stile: because their accusations are false, and they so farre out of the way, I thinke them worthy none other answer, than our Poets few verses here. Of the fourth, which is the Poet *Virgil*, too much cannot be spoken: his bookes of *Georgicks* and *Aeneides*, being such marvellous works, and so farre exceeding all other bookes of humanitie: I speake not onely for the excellence of his verse; but sure in the depth of his inventions, his iudgement, his decency, his modellie, his grauitie, and his state, how much he doth outstrip and goe beyond all others, may be seene not onely in euery booke of his, but euen in euery verse, wherein is contained a thousand thousand secrets, and as it were the abridgement of all kinde of Arts and knowledge; besides his proper tearmes, his Epythetes alway fit, his metaphors

phors and figures sown and sprinkled in their right places, and his speech quize throughout eloquent and pure, without any bodging or dawberie whatsoever. The learned *Cæsar Scaliger*, among many others, hath plainly and at large declared in his Art of Poetrie, the excellency of this Author.

14. *The Italian.* For ornament of the Italian, a language risen of the Roman or Latine, he nameth three Poets and one Orator, slipping diuers writers of Iustorie and Secretaries, that haue left diuers excellent workes, Orationes, and Epistles among vs. The reason is (I thinke) because these foure containe in them all the graces of the others. He nameth also the Tuscan tongue, because of all the diuers Dialects of Italie the *Luguisb*, *Milanib*, *Genueib*, and *Venetian*, none are so pure and fine as the Florentine or Tuscan. *John Boccaccio* hath written long time agoe, but a very fine and pure stile, as his *Decamerion*, his *Fiametta*, the *Philosophe*, the *Liberus*, and his other bookes witnesseth, that with the world are in so great request. *Francis Petrarch* hath written since, and inuented goodly words, and partly by his owne pregnant wit, partly by imitation of the best Authors, hath enriched the tongue with many graces: he hath vnnamed also farr and made Sonets, Chapters, and Cantos wonderfull curious. Then *Ludouico Ariosto* of Ferrara hath set forth a legend of Loue, entituled *Orlando furioso*, in verses sweet and meet, famous throughout all Italie; he is full of affections in his discourse, and as delightful as is possible, by reason of the varietie of that fabulous matter he writeth of, which he shadoweth so cunningly, that the Reader is therewith often affected and moued, as if it were a true storie, or at least not altogether false. *Torquato Tasso* is last of the foure in time of writing, but in account (as the Poet saith) the first and chiefe: he was the sonne of *Bernardo Tasso* that eloquent man, whose excellent Epistles are in print. This his sonne hath written in twenty bookes or Cantos, of stately verse, a poeme the best of all Italians, entituled *Gierusalemme liberata*, all the graces and riches of the Greekes and Latines are there gathered together, all wrought into it after the best manner, so graue, so short, so learned, so comely, so liuely, so stately, as if it were the worke of another *Virgil*. There are also printed at Ferrara three volumes of his workes, containing other kindes of verse, and all sorts of fine inuentiones, a Comedie, a Tragedie, diuers Dialogues and discourses in prose, all are worth reading, and all make good the iudgement that our Poet hath giuen of the Author.

17. *The language Arabick.* This language is comen of the Hebrew: among other learned mens bookes that haue made this tongue of account, we haue the workes of *Alien Kisi*, that is, the sonne of Kings: for *Ben* signifieth a sonne in Hebrew: and the Arabians adde to the beginning this preposition *Al*, and sometime *Al*. This *Alien Kisi* is the same that we commonly call *Auerroes*, the Commentar, a very excellent Philosopher. He hath commented vpon most of *Aristotles*, and is translated into Latine, printed at Venice; the worke doth shew the deepe reach and subtil braine of the man. *Auicenna* was a great Philosopher and Physitian, as his writings also declare. *Gesafar* hath *Auerroes* was of Cordway, and *Asien* of Seauill, and so I thinke: but it appeareth by their workes that they were both Arabians, and professed

the superstition of *Mahomet*. As for *Eldibag*, *Iohannis* Les wrieth of him in the first booke of his description of Africke. This poet borne at Malaga in Grenade, of great name thorough all the parts of Buggie and Thunes, was very eloquent in the Arabian tongue, and wonderfull sharpe in railing on those that did him hurt: he made the men of Tebesse feeble in a Sayre he wrote against them, the effect whereof is this: that Nature knowing the Tebesians should be men of little worth and very swine, would make no good thing grow about their Citie but Nuts. The last, to wit, *Ihmusand*, the French Commentarist knoweth not what he was, and I cannot learne.

28. *The Dutch*. For the Dutch or Almaigne tongue he setteth vs downe *Michaell Beuther*, who very well hath translated the Latine Commentaries of *Sleidan*: the next is *Lutber* borne at *Ipsle*, as learned and eloquent a man as any was among the Divines and Preachers of Germanie, as all will confesse, that haue read his workes in Dutch: he Preached and read Divinitie the space of many yeeres at Wyneberg in Saxony. Then *Gasper Pessier* son in law to *Phillip Melancthon*, an excellent Philosopher, Mathematician, and Physitian, as his workes declare. And lastly *Peter Beutrick*, Counsellor to Duke *Iohn Casimir*, and chiefe dealer for him with diuers Princes, lately deceased. I could name you many more, but I content my selfe, as the poet hath done, with these foure.

29. *Then Guarnari*. The Bookes of *Anthony de Guarnari*, du *Basin*, du *Grenade*, du *Gracylax*, haue bene for the most part, translated into Latine, Italian and French: but they are farre better in their Castilian: which is the most pure Dialect of the Spanish tongue, and wherein the men of learning and good nourture are wont ordinarily to write and speake. And these foure the poet hath chosen for the most eloquent writers in this tongue: yet nothing foredeeming diuers others that haue written well both in verse and prose; as namely *Ossas*, whom but for his old Dialect, he iudgeth as good an author as the other.

30. *The speech of English*. For ornament of the English tongue he nameth Sir *Thomas More* and Sir *Nicholas Buran* both Lord Chancellours: the first of them was very learned in the Arts and tongues: the second exceeding well scene in the common lawes of England: and both very eloquent in their mother language. As for Sir *Philip Sidney* he deserueth no lesse commendation then the poet hath given him. *Chaucer* deserueth the like commendation here that *Ossas* did among the Spanish Authors.

31. *But what new Sonne is this*. He maketh a digression in praise of the Queene of England, who the space of seuen and thirty yeeres hath gouerned her Realme in great prosperitie; so as, during the troubles and overthrowes of other kingdomes about her, her selfe and her people haue bene preserved from infinite dangers. This famous Queene hath also the tongues, here mentioned by the poet, very perfect, and at this day by the singular grace of God she is accounted the precious peale of the North, and very fortunate in all the warres she taketh in hand: her happy success and victories are euery way so memorable, that they deserue to be written in a large historie, and reuerenced of all posteritie.

33. But what are the best of France? *Clement Marot* worthy to be admired for his time, in regard of the ignorance and barbarisme that reigned in Europe many yeeres before him, hath led the *Muses* over the Alpes, and arrayed them after the French fashion; as witnesseth, among other his workes, the translation of nine and forty *Psalmes of David*, a worke that will continue in account as long as Yea and Nay are spoken, even to the world-end. Indeed he wanteth that Art, and those fine devices that some later Writers have; but even in this want, and these imperfections he hath done wonderful well; and sheweth in his naturall vaine, that if he had list he could have beene excellent: yea in some points and places he hath so done already, as the best of them all could have done no better. For translations wee have *Jacques Amis*, who hath turned into French the *Ethiopian Historie of Heliodorus*, seven bookes of *Dionysius Siculus*, and all *Plutarch*, wherein he hath laboured to very good purpose, and with happie successe: I would to God he had set his hand also to *Thucydides*, *Xenophon*, and *Seneca*: his stile is pure and naturall, not affected, nor forced; right good and true French. *Maist Vignere* hath also translated many bookes, as the *Polonian History*, a part of *Lucre*, *Caesar*, *Chalcidylas*, *Philophrates*, three Dialogues of Friendship, and the *Psalmes* in free verse, all which I have read over and againe, yet doe I preferre *Amis* before him. Indeed I finde in *Vignere* a very ready stile and matter well chosen, but the other (I know not how) me thinks hath a better carriage of himselfe. The *Seigneur de Vassiprins* in his French Librarie faith, of all the foster-children of the *Muses*, that were bred in France, *Vignere* hath so written, that, as well for learning, as for eloquence of speech, he hath prevented all that shall come after him, and as it were shut the gate against them. See what a commendation here is: I leave the Reader to iudge of our opinions. Our Poet stayeth in doubt, but I have beene bold to goe further; I trust without any great offence: in this consisteth not the good or bad state of France. Concerning Poets, he nameth *Peter Ronsard*, who hath made himselfe rich with Greeke and Latine spoiles, as his Treatises of Love, his Odes, Elegies, and Hymnes doe witness: wherein a man may reade all sorts of verses, and all kinde of matter, sometimes in a low stile, sometimes in a meane, sometimes in a lofty stile: For which the Poet calleth him Great *Ronsard*. I will note here a notable speech of his: After our Poets first weeke was come forth in Print, being asked his opinion of the worke, he answered, alluding to the title, *Monsieur du Bartas* hath done more in one weeke, than I have done in all my life time. As for *Philip de Marney*, Lord of Pleisie Marly, his learned worke of the truth of Christian Religion, honoured thus by the true ride, and written in good French, with lively reasons there gathered together, mouch and draweth to his purpose, that is, to acknowledge the truth, all that reade it with a heart desirous of peace and good. The like may be said of his Discourse of Life and Death, of his Treatise of the Church, his Meditations, and some Epistles and Demonstrations of his. For all his Writings are strengthened with Arguments, Inductions, and proofes invincible, and all in a stile with gravitie and sweetnesse mixed, well knit, and well

well founding, and easie enough to those that are never so little acquainted with it. The Poet having so lively represented his Vision, endeth his dis-

LES COLONIES.

Ayant à parler
des migrations
de tant de di-
vers peuples
issus de Noë, il
desire y estre
adressé par
quelque faueur
speciale.

Pour cest ef-
fect, sous la fi-
gure de l'estoi-
le des Sages
d'Orient il im-
ploie la grace
& lumiere du
S. Esprit.

TAND IS que ie conduy par les deserts du Monde
Du Pilote premier la famille seconde:

Que ie voy descourans & par terre & par eau,
Adelant de heureux, moient Royanne nonneau:

Et que du grand Noë la plantureuse vigne
De l'une & l'autre mer, penible, se praigne:

Quel nuage clair-brun me conduira de iour?

Quel feu me guidera la nuit dans le séjour

Promis à chaque peuple, auant que l'Androgyne

Enst receu dans Eden sa double-vne origine?

O sacré-sainct flambeau, qui, clair, marchois devant

Les trois Magitiens de l'Odoreux Levant,

Pour monstrier le maillet de cil, dont la ieunesse

Vit toujours en sa fleur ychasse la nuit espesse

Qui me bande les yeux: à fin que par mes vers

Je suive tous les coins de ce grand Uniuers.

Car bien que mon esprit durant si long voyage

Volsige ça & là: si n'ay-je en mon couraige

Autre plus grand desir qu'à mener par la main

Mes lecteurs à l'enfant diuinement-humain.

1. *What twilightie cloud.* The Poet being to make in and out so many wayes, and crosse so many seas and countries, huge and vnknowne, good cause he had to demand (as he doth) a greater helpe than mans wit can afford, such as the children of *Israel* had, a cloud by day, and a pillar of fire by night, to guide them thorow the wilderness; and surely God gaue him a a very extraordinary gift, otherwise he had neuer beene able so well and briefly to haue comprised so many, hard, and worthy matters, as he hath done, in lesse than six hundred verses. He saith here further, that each peoples place of abode was ordained of God before the paire of man (that is, *Adam* and *Eue*) had receiued in Paradise their twilightie beginning: that is, before *Adam* was created of earth, and *Eue* of one of his ribs: noting thereby, how of one they were made two in creation, and after of two one by marriage. And so before the world was made, the Lord had in his eternall decree marked and skored ouer the dwelling places of all people: it remained therefore that the same decret should be accomplished, as appeared afterward.

2. *Tien*

course of Ekequence, and her most renowned fauourer in euery Language,
and so shut vp his fat Booke: Which is the second of the second day of
his second weeke.

The third Booke of Noe, or the Colonies.

W Hile ore th'vnepeopled world, I lead the fruitfull stocke
Of him that first affraid the waters wrackfull stocke;
While I by sea and land all in their places range
Discou'ries fortunate of many a kingdome strange;
And while of mightie Noe I toile to spread and twine
Fro th'one to th'other Sea the many-branched Vine;
O what twilight ycloud by day shall guide my light,
What fiery pillar shall my courte direct by night
To seats each peopl' ordaind before the Pair-of-Man
Their twy-fold-one estate in Paradise began!

*Being to speake
of so many peo-
ples remoues as
came from Noe,
a hard matter, he
desires the sur-
therance of Gods
speciall fauour.*

Thou Holy-holy Flame, that led'st the Persian Wyfes,
From th'all-perfumy coast where-out faire *Titan* rises,
To shew the cradle of Christ, whose youth in liuing light
For euer flourisheth; driue hence the gloomie night
That seeleth vp mine eyes: and so my Muse it shall
Search all the darker nookes of this great earthy Ball.
For though my wandering thought al-throw this iorney long
Turne here and there, yet I no way more bend my song,
Nor ought doe more desire, than to direct and waine
My Readers to the Childe that was Diuine-humaine.

2. *Thou Holy-holy Flame.* The Pole-starre is the Mariners guide: but
here the Poet asketh another manner helpe to shew him the right way in
his trauell: and glancing at the marvellous new Starre that appeared to
the Wise-men that came out of the East to see and worship our Saviour
Iesus Christ, then borne in Bethlem, he calleth on the Holy Ghost the true
light of our vnderstanding, auerring that although the matter which he
hath taken in hand, constraines him to discourse sometime of one thing,
and sometime of another, yet is Iesus Christ the chiefe marke he aimeth at,
vnto whom the desire is to lead his Reader, as alſo whatsoever is set vs
downe in the doctrine of *Moses*, the Prophets and Apostles, tendeth to the
selfe-same end. This the Poets holy desire makes much to the shame of
those, that hauing themselves an vncleane heart, by setting their filthy
workes in print, defile also the eyes and eares of many, whom (as much as
in themselves) they lead vnto the Deuill.

Comparaifon
monitrand l'ef-
fect de l'eston-
nement furue-
nu entre les ba-
biffieur de Ba-
bel, apres que
leur ligage fut
confondu.

Pourquoy pieu
n'a voulu que
les descendans
de Noë demeu-
raffent en la
plaine de Sen-
naar,

TOVT ainfi que le choc de l'efclatant tonnerre
Que dans le cœur d'un bois le ciel trifte defferre,
Fait quitter tout d'un coup aux oifeaux tremblottans
Leurs perches & leurs nids dans l'air obfcur flottans:
L'un fuit çà l'autre là: le fifflement des ailes
Bruit tout aux environs: les grifes Tourterelles
Ne vont plus deux à deux: & ceux qui font couverts
Encor d'un poil folet ofent tenter les airs:
De mefme les maçons de la grand Tour d'Enphraze,
Oyant la voix de Dieu, qui bruit, tonne, & s'efclate
En la diuerfité de leur barbare voix,
Prennent, effouvantez, leur vol tous à la fois,
A main dextre, à main gauche: & par la terre vuide
Chacun voyage à part ou l'Eternel le guide.

Car le grand Roy du ciel ayant de longue main
En fon Confeil privé fait don au genre humain
De ce bas Vniuers, ne voulut que la Terre
Fust vniue de brigands: qu'à coup de cimenterre
On en fit le partage: & que brutalement
Peſle-meſle on peuplaſt ce bonrbeux element:
Ainſi coupant chemin au ſeu de connoiſſe,
La grandeur de la Terre en trois lots il diuiſe
Entre Sem, Cham, Iaphet. Sem s'acaſe vers l'Eſt,
A Cham eſchet le Su, Iaphet gaigne l'Oueſt.

3 *The men who built.* That which the Poet ſaith concerning the affright of theſe builders, is implied by the words of *Mofes*, Gen. 11. 8. they ceaſed to build: by the one is the other vnderſtood: for vpon the ſudden chance of ſo ſtrange a confuſion, they were ſcared, as with a thunder-clap, and after by neceſſitie conſtrained to ſunder themſelues. Yet I am of their o-
pinion, who thinke the diuerſitie of tongues is to bee conſidered, not in euery particular builder, but only in families. As that the goodneſſe of God was ſuch in his iudgement, that the builders departing thence, each led his wife and children with him, who vnderſtood and ſpoke as he did, otherwiſe mans life could hardly haue bene ſuſtained. They alſo that parted furtheſt at the fiſt from thoſe of *Noes* ſucceſſors that were not leagued in this pre-
ſumptuous enterpriſe, ſooner forgot all their former language. And true it is, that at the fiſt they ſundered not all very farre one from another: but, as it pleaſed God more and more to encreaſe them, they ſought further and further for new countries to dwell in, and all by the ſecret direction of the wonderfull providence of God.

As, when the skie o're-cast with darksome cloudy rack
 A woods hart thorow strikes with some great thunder-crack,
 The Birds eu'n all at once their nest and perch forsake,
 And throw the troubled aire they flit for feare and quake,
 One heare, another there; their pinions whizzing sound
 Is nois'd all round-about; no greisell Turtle is found
 Together with her mate; with downy-callow feather
 Some young ones dare assay to wrastl' against the weather:
 Right so the men who built the great Assyrian Tower,
 Perceiuing Gods great voice in thunder-clashing stower
 Of their confounded speech, each barbarous vnt' ether
 Betake them to their heeles all fearefull altogether.
 Some runne the left-hand way, and some acoste the right;
 All tread th' vnhaunted earth as God ordain'd their flight.
 For that great King of heau'n, who long ere creature breath'd
 In priue counsaile had this vnder-world bequeath'd
 Vnto the race of Man, he would at all abide it
 To be a den of theeues, as if men should diuide it
 By dreadfull dint of sword, and eu'ry people border
 This thickned Element beast-like and out of order:
 But, fire of warre to quench, he did all try-diuide,
 Among the sonnes of Noe allotting each his side.
 So *Sem* enhabited the day-beginning East,
 To *Cham* befell the South, and *Japhet* gain'd the West.

A comparison fitly shewing the effect of that afflictment befalling the builders of Babel.

Why God would not haue the posteritie of Noe stay in the plaine of Shinar.

The earth diuided betwene the sonnes of Noe.

4 That great King of heau'n. Hee teacheth even to the first cause of the Colonies, and diuers way-partings of Noes posteritie. Straight after the Flood God blessed Noe and his children and said, *Encrease and multiply, and fill the earth: and the feare of you, and the dread of you shall be vpon every beast of the earth, and vpon every fowle of the heauen, vpon all that moueth vpon the earth, and vpon all the fishes of the sea, into your hands are they deliuered.* Gen. 9. 1, 2. Therefore if the builders had continued and fast settled themselves in the Plaine of *Shinar*, they had (as much as was in them) made void the Lords blessing, and bereft themselves and their posteritie of those great priuileges which he had granted them. But the decree of God must needs be fulfilled, and therefore according to his ordinance he chafeth farre away these donataries, to the end that yeare by yeare, some in one place, and some in another, they may take possession of that which was giuen them, the whole compasse of the world. Whereas the Poet saith further, that the Lord diuided the whole earth into three Lots, that may be gathered out of the

the tenth Chapter of *Genesi*, and 31. Chap. of *Deuteronomy* vers 8. *Noe* a wise and learned man, and one of great experience, was the instrument of Gods blessing in this behalfe: and though the bounds of these habitations be not all and thoroughly specified, as were the diuisions of the Land of Canaan among the Tribes of *Israel*, yet out of the tenth Chapter of *Genesi* a man may gather, that in those daies *Noe* and his sonnes, and their posteritie, knew more a great deale hereof, than men can now perceiue: as may appeare by so many diuers Colonies, so many strange languages, so many names changed and rechanged. A good Commentary vpon this Chapter would assaile many questions hereabouts arising.

5 To *Sem* was giuen. Because the sonnes of *Noe* were but three, therefore here are named but three quarters of the world, the East, West, and South: Some of the successors of *Lapet* peopled the North also, as shall be shewed hereafter. Concerning the names of these foure cardinall points, somewhat hath bene said vpon discourse of the winds, in the second day of the first weeke, vers 571. The order of the sonnes of *Noe* is this, *Lapet* is the elder, *Sem* the second, *Cham* the last, *Gen.* 9. 24. & 10. 21. But *Sem* is named first, because of the fauour of God shewed to his posteritie, by thence raising the Messias, and there maintaining his Church. *Lapet* the second, for that in the vocation of the Gentiles he is receiued into the seats of *Sem*, that is, vnitd to the family of the faithfull *Abraham*, according to the Prophecie and blessing of *Noe*, *Gen.* 9. 27. Now in the tenth of *Gen.* vers 15. *Moses* further affirmeth, that *Heber*, *Sem*s vnder-nephew had two sonnes, the one named *Pelez*, which signifieth *Diuisiō*, or *parting asunder* (for in his time the Earth was diuided) and the other *Iokan*. Whereous some gather, that in the time of *Pelez*, that is (as I take it) before the cōfusiō of tongues, *Noe* and his sonnes remembered the grant that God had made them of all

La terre parta-
gee entre les
ensans de Noé.
Sem tire vers
l'Orient.

*Ce pays qui s'estend, non moins riche que large,
Jusqu'au bord Perosite, où roide se descharge
L'Ob Roy des douces eaux, l'Ob au superbe cours,
Fleuve qu'a peine on peut trauerser en six iours,
Jusques à Malacca: les Isles, où s'amasse
La Canelle, & le Clon: Sumatre, sur qui passe
Le Cercle egal-millier: & jusqu'au flot encor
De Zeilan porte-perle, & Bina gar porte-or.
Depuis la mer Euxine, & l'onde fraternele
Des fleuues Chaldeans, jusqu'à l'onde crnelle
Du destroit Aïen: les paresseuses eaux
Ou Quinzat est hasty: Chiorze, ou les Taurcaux
Aussi grands qu'Elephans son babiller de soye,
Est la part du grand Sem. Car le destin enuoye*

Habitation des
successeurs de
Cham.

Assur

the Earth: and that *Noe* then made a kinde of partition thereof among his sonnes. If we reckon the confusion of the builders, together with the partition of the world, though about the fiftieth yeare of *Peleg*, who was borne but an hundred yeares after the Floud, and lived 139. this confusion must happen within 150. yeares after the Floud: which were very soone: yet some take it sooner, as from the time that *Peleg* received his name, for remembrance (as they say) of both things so note-worthy to all posteritie, and especially to the Church of God: which well might be aduertised thereof; for *Peleg* lived 45. yeares after the birth of *Abraham*, as appeareth by the eleventh Chapter of *Genesis*. Two things then are here to be considered: the one, that the partition of the Earth, which *Noe* made, was to his posteritie a token of Gods great blessing, which neuertheless the Babel-builders for their parricide turned into a curse: the other, that this partition (as many Divines and Chroniclers thinke) was made before *Namrad* and his traine came out of the East, and fate downe in the plaine of *Sennaar*, what time they were scattered thence again by the confusion. Whereunto this I will adioyne, that as then the builders language was confounded: so by continuance of time, the speech of others also was corrupted, especially when they began to forget the true Religion, which even in *Semi* family was decayed, as appeareth plainly out of the 24. Chapter of *Isaia*, where it is said that *Terah*, father to *Abraham* and *Nachor*, had served strange gods. It was no reason that the Holy tongue should remaine entire and incorrupt with such as had corrupted the service of God. But the Lord being mercifull vnto *Abraham*, restored to him againe, and kept for his faithfull children the first Language, which had not bene so much corrupted in the family of *Sem*, who parted not so farre from his father.

This country reaching forth as rich as it is large,
 From Peake of Perofires, where doth himselfe discharge
 The stately running Ob, great Ob, fresh waters King,
 A riuer hardly crost in six daies trauellling,
 To Malaca, to th' Isles from whence are brought huge maifes
 Of Calamus and Cloues: Samotra whereon passes
 Heau'ns Equinoctiall line; and to the waters far
 Of Pearly Zeilan Isle, and goldie Bishnagar:
 And from the Pont-Eufine, and from the brother waues
 Of those two Chaldee streames, vnto the Sea that raues
 With hideous noise about the Straight of Aniens,
 To Quinifes moorie poole, and to Chiorza, whence
 Come Elephantick bnl with silken-haired hides,
 This hight the share of *Sem*: for Gods decree it guides

Sem went toward the west.

*Affur en l'Assyrie, à fin qu'en peu de iours
 Châlè, Refen, Ninive, au ciel baussent leurs tours,
 Le porte-scepre Elam saisit les monts de Perse,
 Et les fertils guerets que l'Araxe transe:
 Lnt, le champ Lydien; Aram, l'Aramean;
 Et le docte Arphaxat, le terroir Chaldean.*

6. *This Country.* He setteth downe the lots of *Sem*, *Cham*, and *Japhet*, first in generall: after meaning to shew the particular Colonies of each. So then to *Sem* he allotteih *Asia*. The prooffe of these severall shales may be gathered out of the tenth Chapter of Genesis. It is not meant that *Sem* in his owne lifetime tooke possession of this huge plot of ground, although he lived 600 yeeres: but the posteritie of his five sonnes over spred it by succession of time, as the Poet declares at large hereafter; and a man may perceiue some token hereof, in that *Moses* reckoneth in the foresaid Chapter the sonnes of *Japhet* the sonne of *Heber* peti-sonne of *Arphaxad*, sonne of *Sem*. Now before I shew the bounds here noted by the Poet in this lot of *Sem*, I will set downe the description and deuision of *Asia*, as now it is. The map-drawers of our time differ in their order: some consider it by the whole masse; others by the sea-borders and parts best knowne, which they reckon to be nine, and those particularly deciphered in the first chapter of the twentieth booke of the Portugall historie. But this kinde of deuision, because it is more obscure and farther from my purpose, I leaue, and rest on the other, which deuides the masse of *Asia* into five principall parts: the first, which is ouer-against *Europe*, and vnder the Emperour of *Moscovie*, is bounded with the frozen sea, the river *Ob*, or *Oby*, the lake of *Kittay*, and the land-straight that is betwixt the Caspian and Euxine sea. The second is *Tartary* subiect to the great *Cham*, which abutteih Southward on the Caspian sea, the hill *Imau* and the river *Jaxartes*; Northward and Eastward on the Ocean, and Westward vpon *Moscovie*. The third part is possessed by the Turke, and containeth all that lyes betweene the *Euxine*, *Aegean* and Midland seas, and so further betwixt *Egypt*, the Arabian and Persian Gulfer, the river Tygris, the Caspian sea, and the land-straight there. The fourth is the Kingdome of Persia, abutting Westward on the Turke, Northward on the great *Cham*, Eastward on the river *Indus*, and Southward on the Indian sea. As for the fift part, it is the same which we call the East-Indies, so named of the river *Indus*, and distinguished the higher from the lower by the famous river *Ganges*. These Indies are very large Countries, as the Maps declare, and front out Southward as farre as *Malaca*, hauing besides, an infinite sort of Ilands great and small, which the Card-men haue well set downe, both in Maps and writing. Now see we the manner how the Poet considereth *Asia*. He takes it first by right line from North to South, to wit, from the Peake, foreland or cape of *Perasies* as farre as *Malaca*, where he taketh in the *Moluckes* and *Teprobana*, and from thence stretcheth to *Zeilan* and *Bisnagar*. Then draweth another line from the

Aburr Assyriand, that after some few daies
Chal, Rezen, Niniue, their tow'ns to heau'n may raise.
The Persian hilles posselt great *Elams* kingly race,
And those far lands where-through *Araxes* bent his pace.
Lud held the Lydian fields, *Aram* th'Armenia,
And learned *Arphaxad* the quarter Chaldean,

How and what
Nations came of
Sam.

Maier or *Enuine* sea on the West, to the straights of *Anien* Northeast, and toucheth by the way some few Countries most note-worthy, reseruing the rest vntill his particular description of the Colonies: which followeth from the 197. verse vnto the 219.

To make plaine some words in the text, the *Peake of Persiles* is a promontory about the farthest part of *Moscouy*, neare the Scythian sea, where liueth (as *Cellarius* reports of *Asia* in his great booke entitled *Speculum orbis terrarum*, and *Mercator* in his world-map) a certaine people which haue so small a vent for their mouth, that they are nourished onely by the saueur and steeme of fudden flesh. And about this promontory the *Riuer Ob*, rising from the lake of *Kytay*, groweth to an huge breadth, and so emptieth into the Scythian or frozen sea. The *Baron of Herbeslain* noteth it in his map of *Moscouie*, and in his Histoiie saith as much as here followeth touching this river, fol 32. They that haue beene thereon say they haue laboured a whole day without ceasse, their vessell going very fast, to passe the Riuer, and that it is fourescore Italian miles broad. Which agreeeth well with that the Poet here saith, and with report of *Mercator* and *Cellarius*: so that by good right it may be called, rather then any other streame, the king of all flesh waters, because in all the world besides there is none so large, and this also is of a wonderfull great length: for as the foresaid *Baron* affirmeth, from the one end to the other, to wit, from the lake of *Kytay* to the frozen-sea, it asketh more then three moneths sayling.

The realme and citie of *Malaca* are described in the sixth booke of the Portugall historie, chap. 18. It is neare the Equinodsiall aboue *Taprobana*: so therefore *Asia* reacheth from the North-pole beyond the Equator.

The *Isles* from whence are brought huge masses of *Clauies* and *Cassia*, are the *Malucces*, siue in number, *Tidor*, *Ternat*, *Motir*, *Machian*, and *Bachian*, be'ter with diuers other *Isles* and *Islets* vnler and neere the Equator in the East, which with their properties and manners of their inhabitants are well set downe in the 13. booke of the history of Portugall, Chap. 8.

Samatra, whereon passeth the night-equalling line, or the Equator, is the *Isle* *Taprobana* Southward ouer against *Malaca*: it is about 450 leagues long, and 120. broad, I haue described it in the fift day of the first weeke: see further the history of Portugall in the sixth booke, the 18. chap.

Zeilon is an *Isle* right against the Cape of *Calecut*, about *Taprobana* toward the East, it lieth North and South, in length about 125. leagues, and in the broadest place is 75. ouer. There are taken out of the sea great store of
pearles

pearles very faire and bring' t3 for the further description thereof see the 4. booke and 10. chapter of the history of Portugall.

Bisnagar is a kinngdome lying betwene *Dacca* and *Nasiragar*, the mountaynes of *Calicut*, and the sea called the great gulf of *Bengala*. It is rich in gold which is there found in riuers. Looker the situation thereof in the Map of the East *Indies*, and in the *Asia* of *Ortelius* and *Cellarius*.

The *Pact-Engine*, is now called the *Major* or the *Blacke Sea*: at the one end thereof toward the Midland-sea is *Constantinople*, the Card-men call it by diuers names, which *Ortelius* hath set downe in his *Synonym*.

By the *Brether* waues of these *Chaldian* *firomes*, is meant (as I suppose) the *Persian* sea, whereinto *Euphrates* and *Tygris* both together empty, being before ioined about *Babylon*, now called *Bagadet*, and so the Poet takes as much of the breadth of *Asia* at the West end as he doth at the East: the one from *Quinsy* to *Chierre*, the other from the sea of *Constantinople* to the *Persian* Gulfe.

Concerning the straight of *Anic*, the Cardmen are not all of one opinion: *Mercator*, *Ortelius*, *Cellarius*, *Tibet*, and others, set downe plainly a good broad arme of Sea betwixt the North-east point of *Asia* and *America*. But *Vopellus* ioynes *Asia* and this fourth part of the world together, greatly enlarging *Asia* and curtolling the other, contrary to the opinion of the Authors aforesaid, and many Spaniards that haue writen of the new-found world: the reasons that may be alledged in fauour of either side, require a large Commentary. *Vopellus* his opinion indeede cutteth off many doubts that arise about the enueopling of *America*: but *Mercator* and the others, who are most commonly followed, seeme to ground more vpon Geography and better to agree with the seas naturall way and easie compassing the earth. *Asian* *Montanus* in his booke intituled *Phaëg*, where he treateth of the habitations of *Noes* posteritie, setteth downe a Map according to *Vopellus*, this booke of his bound in the volume called *Apparatus*, is ioined with the great Bibles of *Amsterp*. But the Poet followeth *Mercator*, *Ortelius*, and the common opinion of the Cardmen of our time: for *Ptolome*, *Strabo* and *Mela* in their daies had not discouered so much.

Quinsy, which the Poet calls *Quinsit*, is a famous citie in the Northeast point of *Asia* about ten leagues from the sea, built vpon peccres and arches in a marshy ground; it is twenty leagues or one hundred miles about, and by reason as well of the great Lake-waters there, as also of the ebbe and flow of the sea, it hath (as *M. P. Venet*, reports in the 64. chapter of his second booke) 11000. bridges of stone: the most renoumed bound-marke of all *Asia*, and the greatest citie in the world, if that be true. But *Theuet* gaines faith it in the 17. chapter of the 12. booke of his *Cosmography*, where he describes the Citie and Lake with the Riuer that causes the Lake to swell; he saith it is not above foure leagues in compasse: yet *M. Paule* affirms he hath bene there.

Chierre is another worthy part of *Asia* set downe here for a bound-marke, because of the strange Bulls there, as great as Elephants, with haire as smooth and soft as silke. Howsoever now adates that country is nothing so ciuill as others

others inhabited by the posterity of *Cham* and *Japhet*, yet the fruitfulness of the ground, and great commodities there growing for maintenance of mans life, declare it hath bene in times past one of the best portions of the children of *Noe*.

7. *After Affryland.* *Moses* saith the sonnes of *Sem* were *Elam*, *Assur*, *Arphaxad*, *Lud* and *Aram*: The Poet here in six verses hath noted out the first habitations of these five: reseruing afterward, about the 300. verse and so forth, to shew their first, second, third, and fourth out-going ouer the rest of *Asia*. Concerning *Assur* it may be gathered out of the 10. of *Genesis*, verse the 11. that hauing lived himselfe with the people that now began to feare *Nimrod*, and liking not to liue vnder that yoke, went on further, and in the Countrey after his name called *Affrya* built *Ninuy* (which a long time remained one of the greatest Cities in the world, as appears by the prophesie of *Isaiah* and other places of Scripture) and *Caleb* and *Resen* not farre asunder, which haue bene long agoe destroyed. *Elam*, that was the eldest, seated himselfe by the riuer *Euphrates* neere the *Persian* Gulfe, which now is called the Sea of *Mesendin*. The Poet giues him a Princely title, because the Monarchie began betime and long continued thereabouts, where also reigneth still the *Sophi*, a great Emperour and deadly enemy of the *Turkes*. The Riuer *Araxes* is described by *Ptolome* in his third booke of *Asia*, where he makes it spring from the foot of *Parus* which some men take for the hill *Taurus*, and so passing *Scapene*, *Sadace*, and *Callene* to empty into the *Caspian* Sea. These Countries are very rich, and therefore the Poet calls them *fat lands*. *Lud* hauing passed the Riuer composed of *Tygris* and *Euphrates*, which straight after voids into the Gulfe, had *Elam* on the North, the two Riuers ioyned and the Gulfe on the East, and on the West the Marches of *Saba*, which is the vpper part of *Arabia*. The poet here alloteth him the *Lydia* fields, if by *Lydia* be vnderstood that part of the lesser *Asia* called *Meonia* by *Ptolome*, *Hecydate* and *Plinie*, *Lud* should haue wandered further then the other foure brothers. *Moses* reports not any thing of his Colonies, and his farre going may be the cause, for according to the Poet he should haue coasted vp as farre as *Eolia* and the Midland sea. The seat of *Aram* is *Mesopotamia*, to wit, the Countrey about *Babylon*, and the mountaines of *Armenia*, which were after called by the name of *Taurus*. This also containeth *Syria* and the great *Armenia*, betwixt the which runneth *Euphrates*. *Arphaxad* passing *Euphrates* staid in *Chaldea*: and for that Astronomy and other excellent arts there chiefly flourished, the Poet surnameth him the *Learned*, which appertaineth also vnto him in regard of the true doctrine maintained by his posteritie, and after some corruption reformed in the house of *Abraham*, whom the Lord removed from *Ur* of the *Chaldeans* into *Syria*.

Cham tire vers
le Midi.

*Cham fut fait le Seigneur de la terre bornée
Vers l'Autan, par les flots de la noire Guinée,
De Sephal, Botongai, Gaguametre, Benin,
Et du chant Concristan trop fertileu venin.
Vers le Nort, de la mer qui naissant pres d'Abile,
Depart la riche Europe & l'Afrique sterile.
Vers la part ou Tyanle soir noyé ses vœux,
De l'onde de Cap-verd, de Cap-blanc, & de F. z.
Et vers celle ou Phœbus le matin se résucille,
De l'Océan d'Aden, & de la mer Vermeille.
Et qui plus est, encor tout ce qui gist enelos
Entre le mont Liban, & les Arabes flots,
Entre l'onde Erytree & le Gouffe Persique,
Il l'adiouste, grand Prince, à son sceptre d'Afrique,
Canan l'un de ces fils i amaisonne à l'entour
Du Jourdain doux-glissant, ou se doit quel que iour
Heberger Israël: Phœb pouple la Lybie:
Mixraim, son Egypte: & Chus, l'Ethiopie.*

Habitation des
successeurs de
Cham.

8. Cham. The share of Cham was *Africke*, which the Poet boundeth out as followeth. It hath on the Southside the *Æthiopick* Ocean, or the sea of *Guinea*, the land of *Negras*, the realmes of *Cesala* (which commeth neere the South Tropicke, and is right-over against *Madagascar*, or as the Spanish call it, the Isle of *S. Laurence*) *Botongai* (lower and hard by the Cape of good hope) *Gugametre*, about the lake of *Zembra*, from whence the river *Nile* springeth, as *Daniell Cellarius* noteth in his Map of *Africke*; and *Benin*, that lies about th'Equator neere the great bay betwixt *Melegget* and *Maricongo*. As for *Concristan*, it is a great wilderness betweene *Cesala* and *Botongai*, which by reason of extreame heat brings forth great store of poisonous things. Now the Northbound of *Africke* is the Midland-sea, and on the West it shooteth out three capes or promontories named in the text, all toward the *Atlantick* Ocean, but the Greene Cape; which is more southward and pointeth more toward the Sea, called (in respect of the *Antarctick* pole) the North Sea, though it lye very neere the Equator: on the East of *Africke* plaies the Arabian Gulfe, and the great red Sea now called the *Indicke* Ocean; and beyond these bounds the Poet saith Cham also posselt *Arabia*, which is distinguished into three parts, the Happy, the Desert, and the Stony, all enclosed by the Mount *Libanus*, and the Red and *Persian* Gulfs.

9. Canan. He setteth downe briefly and in foure verses the severall abodes of Cham's foure sonnes, according as they are named in the tenth chapter of *Genesis*. *Chus* the eldest brother had *Æthiopia*, which some take for that under *Ægypt*, others for the land of *Chus* which is a part of *Arabia* the

Happy

Cham Lord was of the Land that Southward is beset
 With blacke Guineas waues, and those of Guagamer;
 Of Benin, Cefala; Botongas, Concritan,
 That fruitfull is of drugs to poison beaſt or man.
 It Northward fronts the ſea from Abil, pent betweene
 The barren Affrick ſhore, and Europes fertill greene:
 And on the Weſterne coaſt, where *Phœbus* drownes his light,
 Thruiſts-out the Cape of Feſſe, the green Cape and the white:
 And hath on th'other ſide, whence comes the Sun from ſleepe
 Th'Arabick ſea, and all the ruddy-ſanded deepe.
 Nay all the land betwixt the Liban mountaine ſpred,
 And Aden waues, betwixt the Perſick and the Red,
 This mightie Southern Prince, commanding far and wide,
 Vnto the Regiment and ſcept'r of Affrick tide.

For *Canan* one his ſonne began to build and dwell
 By Iordan, gentle ſtreame, whereas great *Iſrael*
 Was after to be lodg'd: *Phut* peopled *Lybia*.
Misraim Egypt had, *Chus* Ethiopia.

Happy, as may be gathered by many places of the old Teſtament, well noted
 of *M. Bernald* in the ſixt chapter of his fourth booke of Chronicles. *Misraim*
 peopled *Egypt*, that of the Hebrewes was commonly called *Misraim*, and
 long after *Egypt* of the name of King *Egyptus*, who ſucceeded *Sesui* in that
 kingdome, and was brother to *Danau*, who came into Greece and was Au-
 thor of that name generall to the Grecians, which, as *Saint Auguſtine* thinkes
De Civ. Dei, the eighteenth booke and tenth chapter, happened about the
 time of *Iofua*. *Phut* the third ſonne of *Cham*, gaue name (ſaith *Iofephus*) to
 the *Phutians*, after called *Lybians*, of one of the ſonnes of *Meſſen* or *Misraim*
 named *Lybi*. He addeth alſo that in *Mauritania* there is a certaine riuer and
 countrey called *Phute*. *Ezechiel* 30. 5. numbred *Phut* among thoſe that were
 in league with *Chus* and *Lad*, which the Latine interpreter tranſlateth *Ethio-
 pia*, *Lybia*, and the *Lydians*: ſo alſo did the 70. Interpreters. This I ſay to moue
 the Reader, that is ſo delighted, vnto a further and more diligent ſearch. I
 thinke *Phut* was ſeated neere *Arabia* and *Egypt*, although *Arius Montanus*
 and others place him in the coaſt of *Affrick* now called *Barbary*, about *Tanis*,
Bugie, *Algeri* and the Mountaines of *Maraca*. Now of *Canan* or *Chanaan*, the
 fourth ſonne of *Cham*, was called that Land of Promiſe, which the twelue
 Tribes of *Iſrael* vnder the conduct of *Iofua* in due time entered and poſſeſſed.
 The bounds thereof are plainly ſet downe in the booke of *Exodus*, chap 23.
 verſe 31. and elſewhere: I neede not here diſcourſe of them, except I were to
 write a long Commentarie.

Iaphet tire vers
de Septentrion
& l'Occident.

*Iaphet s'étend depuis les eaux de l'Helléspont,
La Tané & flot Euxin, jusques au double mont
Du fameux Gibraltar, & l'Océan qui baigne
De son flux & reflux le rivage d'Espagne:
Et depuis ceste mer, ou les chars attelés
Se promènent au lieu des Gallions ailés,
Jusqu'au flot Pronençal, Tyrrhène, Ligustique,
L'onde de la Morée, & de la côte Attique,
Contre le beau terroir de l'Asie mineur,
Second jardin d'Eden, & du monde l'honneur,
Et ce large pays, qui gît depuis Amant
Jusqu'à la source du Rha, & du bord de la Tané*

Habitation des
enfants de Iaphet,
& leurs
descendans.

*Des reins de son Gomer se disent descendus
Tant de peuple guerriers par la Gaule épanchus,
Et les Germains encor, iadis dits Gomerites:
De tubal, ceux d'Espagne, & de Magog, les Scythes:
Maxaca, de Mosoch: de Madai, les Medois:
Les Thraces, de Toyras: de Iauan, les Gregeois.*

10. *New Japhet.* Moses reciting Genesis 9. 17. how Noe blessed his two children, sets downe two notable points; the one concerning the great and many Countries which Iaphet and his posteritie should possesse, the other of the favour that God should shew them, by lodging them in the tents of Sem, that is, by receiuing them at length into his Church; which hath beene fulfilled in the calling of the Gentiles. For the first point, whereas he saith, *God enlarge Iaphet* (For so the Hebrew word signifieth, although some translate it *Perfuade*) it is as much as if he had said, Let Iaphet and his race possesse the Countries round about him farre and neere. And this hath also beene accomplished in that so infinite a multitude of people hath issued out of the Rocks of Iaphet, and peopled Europe; which, though it appeare lesser then the other parts, hath alwayes had more inhabitants, and fewer void Countries: The Poet hath set downe so perfect a description thereof, as it needes no further to be opened, if the Reader haue neuer so little beheld the Maps. On the East it is parted from the greater Asia by the Maier Sea, the Mæotis Lake called by *Oritium* the Zabud sea, the Riuer Tané or Don, which reids into the Lake, and the Spring-herds of Rha, Edel, or Volga, running by Tartarie into the Caspian Sea: and from Asia the lesse, sometime the honour of the world & exceeding rich, as still it hath sufficient, it is deuided by the Straight of Gallipoli, sometime called *Helléspont*. On the West it hath the Straight of Gibraltar, the Spanish and Brittish Oceans: on the North the Frozen Sea, and on the South the Midland Sea, which is diuersly called, to wit, the Sea of Masfel by the coast of Genes, the Adriatique about Athens and Mores, and other.

Now *Iaphet* spred along from th'Ellefponticke waters,
Th'Euxine, and Tanaies, vnto the mount Gibraltar
Renowned doubl' ascent, and that sun-setting Maine,
Which with his ebbe and flow playes on the shore of Spaine:
And from that higher sea, vpon whose frozen alleyes
Glide swiftly-teemed carres insted of winged gallies,
Vnto the Genoan Tyrrhene and prouence Seas,
With those of learned Greece, and of P eloponese.
Accoast the goodly shore of Asia the lesse,
(The second paradise, th'worlds chiefe happinetsse)
And Tartarie, the ground that reacheth from Amare
Vnto the springs of Rha, and pleasant bankes of Tane.

Iaphet to the
North and
West.

All those braue men at armes, that France haue ouer-sped,
Of *Gomers* fruitfull seed, themselves professe, are bred;
And so the Germans are, sometime hight Gomerites:
Of *Tubal* Spaniards came, of *Mosoch* Moscouites,
Of *Madai* sprong the Medes, of *Magog* Scythians,
Of *Iauan* the Greekes: of *Thyras* Thracians.

otherwise according to the places adioyning. This goodly part of the world,
beside the Romaine Empire, hath many great kingdomes full of people, well
set forth by the Card-men. *Daniel* *Callarius* accounts it in length, from *Lis-*
bon to *Constantinople*, about six hundred leagues Akinne, and very neere as
much in breadth from *Scripsine* to *Sicily*.

11 *Gomer*. *Moses* reckoneth seuen sonnes of *Iaphet*, Gen. 10. 2. So doth
here the Poet, not standing much vpon the order of them, to follow the
verse; of *Gomer* are come the Gomerites, whom the Greekes called *Ga-*
lates and *Gauls*: of them came the people that spoiled *Delphos*, and then
sate downe about *Troas* in *Asia*, and were called *Gaul-Greekes*, or *Asian*
Galates, who afterward seized a good part of *Phrygia*. The Lord threatening
by *Ezechiel*, 32. Chapter; *Gog*, chiefe of the Princes of *Mosoch* and *Tubal*,
saith he, will destroy him with this *Gomer* and all his bands, and the house of
Togermah, of the North-quarters. They that expound the Prophesie, gather
out of this place that the Gomerites were people bordering on the North
of *Asia*, and brought by the Kings of *Syria* and *Asia* to destroy the Iewes af-
ter their returne from *Babylon*. They pressed forth of *Asia* and enlarged
their dominions greatly (as hath betune said) for they were a very warlike
Nation. Of them, the Poet saith, are come the *Germanes*, so *Malactian* af-
firmeth vpon *Carrus*, so doe others also, and chiefly *Scopius* in his list booke.
But there is great diuersitie in these outworne matters, betweene the late
and ancient Writers. A diligent conference of places in the old Testament,
and the ancient Latine, Greeke, and Chaldean translations serue best for

the purpose: next, a carefull examining of the best Greeke and Latine Histories: but this requires a whole volume, whereunto the feathers of *Corvus*, being so well handled, might afford a man great helpe. Concerning *Tubal*, the Poet followes the opinion of *Iosephus*, that he was Author of the Spanish: which must be rightly vnderstood, that is, after a long tract of time. For by the 38. and 39. of *Ezechiel*, it seemes that the people issued from *Tubal* & *Mosch*, which were neighbours, dwelt neare *Arabia*, and were governed or led to war by the Kings of *Asia* and *Syria*. And in the 31. chap. where is mention made of the mourning that should be among the Nations for the King of *Egypt*, there are named among others, *Assur*, *Elam*, *Mosch* and *Tubal*: whereby it may be gathered they were of *Asia*. As for their Colonies and outcreases into *Spain*, they are very daike and hardly proved. *Vossius* indeed in his Chronicle of *Spain*, and *Toræbe* in his Historie, and others that have written of *Spain* in diuers languages, following *Ioseph* and *Berosus*, make *Tubal* first King of *Spain*: but sithence they declare not what time he came thither, I leaue the Reader to consider of, and search further into the matter. Look the historicall Library of *N. Vignier*, the first part. page 15. where he treateth of the people of *Europe*.

Mogog, as the Poet saith, is father of the *Scythians*: his first habitation and Colonie was in *Calesyria*, as may be gathered out of the fifth booke and 23. chapter of *Plinius*, and the 37, 38, and 39. chapters of *Ezechiel*. At this time the right *Scythians* are the *Salmians*, *Moschites* and *Tartarians*, who vaunt of their descent from *Japhet*. This might haue beene by tract of time, but not so soone, as the Poet in the sequele. *Melancthon* in his first vpon *Carion* takes the prophecies against *Gog* and *Mogog* to be meant especially of the *Turkes*, whom he calleth by the name of *Scythians*, and applieth also vnto them that which is written in the *Reuelation*. And in the end of his second Booke he giues the name to all people that professe *Mahomet*. I thinke my selfe, that, some while after *Nax* partition of the lands, *Mogog* and his people dwelt in *Calesyria*, or thereabouts, and thence by succession of time thrust vp into the higher Countries. Now as the ancient people of God were much vexed and outraged by the Kings of *Syria* and *Asia*, successours of *Selenus Nicator*, and signified by the name of *Gog*, who aiding the people of *Mogog*, *Mosch* and *Tubal*, their subiects, greatly annoyed the Jewes then returned from *Babylon*: so hath Satan in these later daies against the

*Icy si ie voulois, ie ferois vne liste
De tous nos denanciers: Et marchant sur la piste
D'un supposé Berosus, Et d'autres qui menteurs
Abusent du loisir Et bonté des lecteurs,
Hardi s'entreprendra de toutes les provinces
Nommer de pere en fils les plus antiques Princes:
Chanter de l'Vniuers les diuers peuplemens,
Et des moindres citez fouiller les fondemens.*

Mais

holy Citie, the Church of God, stirred vp againe *Gog* and *Magog*, many Kings and Princes enemies to the Faith, who haue conspired together, and made a League to ouerthrow it viterly; but the Almighty in due time and season shall confound them. Reade the 10. Chapter of the *Revelation*, and the 89. Sermon of *Ballenger* thereupon.

As for *Mosch*, *Isidore* saith, of him are come the *Cappadocians*, and for prooffe thereof, alledgeth a certaine Towne of their Country called *Mogara*. It may be gathered out of the 120. *Psalme*, that *Mosch*, or *Mosch*, was a neighbour people to *Syria* and *Arabia*, which place the *Chalde* Paraphrast expounding, vseth words of this import: *O wretch that I am! for I haue bene a stranger among the Asiatics, and dwelt in the Arabian tents*. The Poet considereth what might haue bene in continuance of time, and how farre the mans posterity might haue stretched.

Medes sure was Author of the name of *Medes*, whose Empire was very great in the higher *Asia*; they destroyed the *Chaldean* Monarchie, as may be docted out of *Ierem* 51. 11. & *Dan* 5. 18.

The *Thracians* (*Isidore* saith, and the Poet) are descended of *Thyrus*. *Melanthus* thinks that of him are come the *Russians*, but the Scripture speaketh not of his posteritie. *Plinie* makes mention of a Riuer *Tyra* in the *Russian* or *European Sarmatia*: *Melomelhon*, *Goropius* and others call it *Nessus*. *Goropius* in his seventh Booke puts the *Getae*, *Daces* and *Sassarnes* among the *Thracians*, as all of one stocke, and speaking almost the selfe-same tongue, which also (as he saith) comes very neare the *Cimbrique* and *Brabantish*.

Iauan, the fourth sonne of *Iaphet*, gaue names to the *Ionians*, who after with their neighbours were called *Greekes*: and therefore the Latine Interpreter, translating the place of *Ezech* 27. 19. for the Hebrue *Iauan* hath put *Grecia*: so haue the seuenth put *Ἑλλάς*, which is the name of *Greece*, for the same word. As also in the 13. verse of the same Chapter, and in the 19. of the 66. of *Esay*, they both haue translated the Hebrue *Jewanim* *Ἑβραῖοι* & *Graci*. The Country of *Athens* hath in old time bene called *Ionia*, as *Plutarch* saith in the life of *Thebes*, and *Strabo* in his ninth Booke recites out of *Hecateus*, that the *Ionians* came out of *Asia* into *Greece*. Now the *Greekes* as they were great discourfers, they haue deuised a thousand tales of their first beginning: but I let them passe, because my notes are already waxen ouer long.

Here if I were dispos'd vpon the ground to treade
Of that suppos'd *Berosus*, abusing all that reade
As he and others doe, well might I let you see
Of all our Ancestors a fained pedegree:
I boldly might assay of all the worlds Prouinces,
From father vnto sonne, to name the former Princes:
To sing, of all the world, each peoples diuers lor,
And of the meaneest townes to lay the grunfill-plor.

*He will not enter
into matter farre
out of knowledge.*

But

*Mais quoy ? ie ne veux pas abandonner ma voile
 Au premier vent qui souffle : & sans la clair estroile
 Qui luit sur tous les cieux , temeraire , ramer ,
 Sur les flos inconnus de si lointaine mer ,
 Toute pleine d'escueils , & de Scilles profondes ,
 Où ne roule pas moins de naufrages que d'ondes :
 N'ayant autres Patrons que certains escrimains
 Forgeurs de noms de Roys , auteurs de contes vains ,
 Qui font tout à leur poste : & connoisseurs de gloire ,
 Sur un pied de Ciron bastissent vne histoire .*

12 Now. The like is seene in many bookes of late times and ancient, that treat of the Kingdomes, Countries, and people of the world : for many labour more to come neare Nees Atke, and to finde there the foundation of their Townes, and names of their first Princes, then about other more certaine and sure grounds. And they had rather forge names, and devise matter of their owne head, than leaue to packe huge volumes full of tales, witnessing the strange vanity of mans braine. The Poet condemnes this foolish ambition, and by good right : all the matter, when it is at the best, being very doubtfull and vnprofitable : for man was placed on the earth to thinke rather on the seruice of God, than so to trouble his head with curious out-search of his ancessors names.

13 Of that supposed Brest. Who so desires to know that the Brest late printed is false, supposed, and cleane contrary to the right Chialan, cited

Pourquoy la
 recherche de
 l'Antiquité est
 obscure : & cō-
 bien sont mal
 apuyez ceux
 qui fondent sur
 les etymolo-
 gies & allusions
 des mots.

Migrations &
 diuerses habi-
 tations des
 peuples.

*L'allusion des mots n'est vn seur fondement
 Pour y sur-maçonner vn ferme bastiment :
 Venque les monts plus hauts , les riuieres plus belles ,
 Et les plus grandes mers changent , bien qu'eternelles ,
 De nom à chaque coup : que la posterité
 De celuy qui bastit les murs d'vne cité
 N'en est point heritiere : & qu'icj nullerace
 En sies perpetuel ne possède vne place :
 Ains qu'à ferme , à louage , ou par forme de prest ,
 Elle possède vn champ , vn mont vne forest .
 Et comme quand l'orage esmeut la mer profonde ,
 Le flot chasse le flot , & l'onde choque l'onde ,
 Toutes les nations s'entre-poussent des bras :
 L'vn peuple chasse l'autre , & le second n'est pas*

Sur

But what? I meane not, I, as eu'ry wind shall blow,
 To leaue the former course, and rashly assay to row,
 (The bright Load-starre vnseene) vpon the waues vnknow'n
 Of such an Ocean sea, so full of rockes bestrow'n
 And Scyllaes glutton gulfes; where rumbleth equall store
 Of shipwracks on the sands, and billowes to the shore:
 Not hauing other guide then writers such as faine
 The names of ancient Kings, and romants tell vs vaine;
 Who make all for themselues, and gaping after glory,
 On footing of a flie can frame a perfect story.

often by *Ioseph* in his Antiquities against *Apian*, let him reade the fourth booke of *Goropius* his *Origines Antuerpiane*. And so let him thinke also of *Manetho*, *Metasthenes*, *Falsus Pictor*, *Sempronius*, *Myrsilus Lesbios* and others packt, as they are, into one volume, by some one that thought to doe great matters by abusing so the Readers, and holding them in a muse by fallie deuises from further search of the truth. I will not here set downe the words of *Goropius*, who at large discouers the forgednesse of this new *Berose* and his followers: let it suffice to haue pointed at the place. The true *Berose* was one of the Priests of *Babel*, and at the commandement of *Antiochus* the third, who succeeded *Selenus*, wrote three bookes of the Chaldean Historie: so saith *Tatianus*, *Ioseph*, and *Clement Alexandrinus*. Some fragments of his we reade in *Ioseph* against *Apian*, and they make flat against that other *Berose* published in our time.

Th'Allusion of words is not a suer ground
 For any man thereon a steddy worke to found;
 Sith greatest hilles and seas, and most renowned riuers
 (Though they continue still) among long-after liuers
 Are often diuers-nam'd; as eke the generation
 Of him that built a wall, or laid a townes foundation,
 Enhabits not the same; nor any mortall race
 Hath an eternall state in any one earthly place:
 But holds for terme of life, in fee-farme, or at will,
 Possession of a field, a forrest, or an hill.
 And like as when the wind amid the main-sea ruffles,
 One waue another driues, and billow billow iustles;
 So are the peopl' at oddes each one for others roome,
 One thrusts anothe'r away, and scarce the seconds, come

Why is it a hard
 matter to search
 Antiquities.

T

To

Exemples à ce
propos.
les Bretons.

Les Lombards.

Les Alains &
Vandales.

Cause de ces
migrations &
deslogemens de
peuples

Laisant à part
les couises in-
certaines des
Arabes, Mores
& Tartares, il
vient à parler
des voyages &
changemens
faits par divers
peuples belli-
queux.

*Sur l'huïs de la maison dont il pense estre maistre,
Qu'en troisieme le fait sauter par la fenestre,*

*Ain si le vieil Breton, exilé par l'Anglois
De sa grande Albion, desloge le Gaulois
Du terroir Armorique : & donne à la campagne,
Où le Loire se perd, le surnom de Bretaigne.*

*De mesme le Lombard ayant abandonné
De l'Isire au double-nom le marge seillonné
Aux Hongre balafrez, chasse, plein de furie,
Le reste des Gaulois de la riche Insabriez,
Qui tombe deroches sous la main des François
Domptée par le fer du plus grand de nos Rois.*

*Non autrement l'Alain, & l'Arctique Vandale,
Desplacé par le Goth de Cordube & d'Hispaile,
Se saisit du Carthage : & puis sent du Romain
Sous l'auteur de nos loix la vainqueresse main
Et le Romain encor, joint au camp Barbaresque
Du More au poil-frizé, fait ioug à l'Arabesque.*

*La sacrilege saim des Sceptres & de l'Or:
La soif d'une vengeance & le desir encor
D'un fantastique bonneur fondé sur des ravages,
Ruines, cruautés, embrassements, carnages,
Desbornent le pays, & font en mille parts
Et vagner & voguer les peuples fils de Mars.*

*Je ne discourcy des vanisseurs Scamites,
Des Nomades pasteurs, ou des Hordes vrais Scythes,
Qui suyvans les pascuis, errent par bataillons,
Et s'ichent çà & là leurs velus pavillons:
Comme les noirs essaims des vistes Arondelles,
Qui deux fois tous les ans franchissent de leurs ailes
La mer porte-naivre, & vont chaque saison
Amies d'un doux air changer de garnison:
Ains d'autre peuple fier qui par toute la terre
Aux despens de leur sang on recerché la guerre :
Qui sachant beaucoup mieux vaincre que commander,
Demolir que bastir, conquieser que garder,
Et preferant Bellons au saint repos d'Assres,*

BRAMES,

To threshold of that house whereas he meanes to keepe,
But comes a third and makes him forth at window creepe.

So from grea Albion th'old Briton being chas'd
By Saxon-English force, the Gaules forthwith displac'd
That wond in Armoricke, and call'd the Land Brittainé,
Where Loyre his gliding charge vnloadeth on the maine.

A first Example.

So when the Lombard left (with minde to come at large)
Vnto the Skotched Hunnes the diuers furrow'd marge
Of *Ister* double-nam'd, he made the French to flie
By force of warlike rage from out rich Insubrie;
But vnder-fell againe the French reuenging heat,
And was to bondage brought by sword of *Charles* the Great.

And so th'Alaine, and so the Northen-borne Vandall.
Dislodged by the Goth from Cordube and Hispall,
In Carthage harboured, then by the conquering stroke
Of him that fram'd our Lawes, sustain'd the Roman yoke.
The Roman eke, and all the soyle Barbarian
Of frizell-headed Moores, obey'd th'Arabian.

*What causeth
people often to re-
moue and change
their dwelling.*

This hunger ne'r-suffiz'd of gold and great Empire,
This thirst of sharpe reuenge, and further this desire
Of honour in conceit (all builded on rapines,
On slaughters, cruelties, towne-burnings and ruines)
Dishabiteth a Land, and diuers waies and farre
To waue and wander makes the people sonnes of Warre.

*Diuers examples
of wandering
people.*

I doe not speake of here the spoiling Arabes,
The Hordies ancient Scythes or shepheards Nomades,
Who gazing on in troopes disdain'd eu'ry fence,
And pitched where they list their bristle-hairy tents;
Like as with wing are wont black swarmes of swallows swift
Crosse o're th'embillowed sea their airy bodies list,
And changing their abode, as 'twere on progresse goe
For milder season'd aire, twice yearly to and fro;
But other Nations fierce, who for a war-renowne,
With often losse of Bloud haue roamed vp and downe:
Who better skill'd the way how t'ouercome then weild;
To conquer, then to keepe; to pull downe, then to build;
And chosing rather warre, than holy and lawfull rest,

Origine, migrations voya-
ges & conquê-
tes des Lom-
bards.

Brames, ont inondé contrées après contrées.

*Tout tel fut le Lombard, qui nay dedans Schonland,
Saisit la Linonie, & de la Rugiland,
Puis ayant renoué (su le peuple Bulgare
Le trespas d'Agilmont, audacieux s'empare
Du terroir de Polongne: & de Polongne anant
Va dans les eaux du Rhin ses blonds chevenx lanant:
D'où rebroussant chemin, se parque en Moramiez
A Budetost apres, de là vole à Paniez:
On deux cens ans il regne: & sait que le Tesin,
Roya, ose egaler son flot au Pan voisin.*

Des Goths.

*Tel le Goth, qui sortis de la froide Finlande,
Scanzie, Scrisinie, Norwege & Gothlande,
Se campe sur Vistule: & voyant que son air
Aprochoit de celui de la Baltique mer,
D'un ost victorieux saisit la Sclanomie,
Le terroir Valachide, & la Transsilvanie.
De là se parque en Thrace: & quittant les Grageois,
Desireux du butin entreprend quatre fois
D'arracher aux Romains, fils aisnez de la guerre,
Les lauriers conquestez, de fus toute la terre;
Tantost sous Rhadagnise, ores sous Alarie,
Tantost sous Vidimare, ore sous Dietric.
S'acase apres en Gaule: & chasse de Gascongar,
S'arreste en Portugal, Castille, & Catalogne.*

Des anciens
Gaulois,

*Tel l'antique Gaulois, qui, vagabond, rodant
Par tout ou le Soleil ses rayons va dardant,
Occupe l'Italie & furieux sacage
De Romule, ou plutost de Mars mesme l'ouvrage.
De là passe en Hongrie: & puis du froid Strymon
D'un soc victorieux renuerse le limon:
Degaste l'Amathie: & sa main pilleresse
Ne veut mesme Espargner les plus grands Dieux de Grece.
Ia soulé de l'Europe, il passe l'Hellepont:
Du Dindyme chastré saccamente le Mont:
Ruiue la Piside, occupe la Mysie,
Et plante une autre Gaule au milieu de l'Asie.*

Haue boldly diuers lands, and one af'r other, preſt.

Right ſuch that Lombard was, who, borne in Schonerland,
Seiz'd on Liouonia, thence went to Rugiland;
And hauing wrought reuenge vpon the Zulgare-men
Of *Agilmond* his death, he boldly ventur'd then
Vpon Polonia; ſo march'd on braue and fine
To bathe his golden haire in ſiluer ſtreame of Rhine:
Thence turning him about he ſetled in Moraue,
And ſo to Buda went, and after flew to Paue:
There raign'd two hundred yeares, and honour'd Teſin ſo,
He princely dares compare ſtreames with his neighbour Po.

The naturall
Country of the
Lombards, their
diuers remoues
and conqueſts.

Such was the Goth, who left the freezing-cold Finland,
Scanzie, and Scrinie, Norway and Gottherland,
To ſit on Wixel-bankes; and, for that aire did pleaſe,
As moſt in temper neare his owne of Baltick ſeas,
With his victorious hoſte entring Sclauonia
Surpriſed Zipſerland and all Valachia:

Of the Goths.

Then fortiſ'd in Thrace; but ſcorning long to toile
Among the beggar Greekes, for hope of greater ſpoile
Foure times the Roman tride, God *Mars* his elder ſonne,
To rob him of the crowne that he from all had wonne,
Led once by *Radaguiſe*, led once by *Alarick*,
Then vnder *Vidimare*, then vnder *Dietrick*:
And after dwelt in France; then (chaſed from Gaſcoine)
Aboade in Portugal, Caſtile and Caraloine.

Such whilome was the French, who, roaming out as farre
As darted are the beames of *Titan*'s fire carre,
Inuaded Italy, and would in rage haue ſpile
The Tow'rs that *Romulus*, or *Mars* himſelfe, had built:
Went thence int' Hungary, then with his conquering plough
He fallow'd vpon the ſoile cold Strimon runneth through:
The faire Emathick fields he then doth all-to-fleece,
And ſpareth not at all the greateſt gods of Greece:
At laſt with Europe cloy'd he paſſeth Heleſponte,
Of th' Eunuck Dindym hill he waſteſh all the Front,
Piſidia ruineth, ſurpriſeth Myſia,
And plants another Gaule in mid'ſt of Aſia.

Of the ancient
Gauls.

L'histoire des
peuples est ob-
scure aux plus
cler voyans.

*Des peuples plus fameux l'obscurité antiquité
Est comme une forêt, ou la Temerité
Bronche de pas en pas: l'adolesce Diligence
S'entortille elle-mesme: & l'aucunle ignorance
Brossant tout à trauers ses éternelles nuëts,
S'enfonce en des marécis, baricanes, & puits.*

14 *The Affusion.* They that in our time haue entreated of the Nations pedigreees, haue much flood vpon the resemblance that one word or proper name hath to another, and haue sely framed coniectures of good import and likely-hood, as man may note in *Carion, Melancthon, Pouer, Althamer, Lælius, Gorpian,* and others. But the Poet holds that a simple resemblance of words is no good ground for a story. His reasons are, first, that hills, rivers and seas change their names, as by *Ortelius* his *treasure of Geography* doth appeare, comparing the bookes and tables of *Ptolomie, Strabo, Mela,* and other ancients, with the maps of *Græmus Frisius, Vopiscus, Mercator, Polei, Thevet, Cellarius,* and other late Writers. Secondly, that Cities and Countries are not alwaies called by the names of their founders and first inhabitants. Thirdly, that no stocke or Nation hath sure hold of any place in the world, because of the many changes that befall this life. Fourthly, that as in the sea one wave thrusteth on another, so the people, and chiefly those of old time, haue driven each other out of place, and in a manner played *In decke, out nittle.* All stories prooue these reasons to be true, and for the last, the Author shewes three notable examples to confirme it.

15 *The old Britton.* It is about 1100. yeares agoe since *Portiger King* of England, then called *Great Brittain,* or *Albion,* (that is, a white-sand Isle) hauing warre with his neighbours the Scots, sent for aid to the Saxon-King: a people of Germany, who, after they had done him good seruice, played as the Turkes did in Greece: for they seated themselues in a part of the Island, on the East, where few yeares after they kept such a coile, that the old Britton, the naturall Inbred of the Countrey, was constrained to forsake it. So with a great multitude passed the sea, and landed in *Armoëricke,* now called little Brittain: where they gathered more and more together, and increased much by succession of time. See more hereof in the *Chronicles* of England and Brittain. The river *Lyne* falls into the trench of *Nantes,* and so voids into the Ocean.

16 *The Lombard.* About the yeare of Christ 563. *Alboin King* of Lombardes hauing heard of the fruitfulness of Italy, left *Pannonia,* or *Hungary* (where he dwelt) in gard of certaine *Hunns,* vpon conditions, and in few weekes after made a rode into Italy with a mightie armie, and got many Townes chiefly in *Lusabria,* now called *Lombardy,* of those *Lombards,* who reigned there about two hundred yeares, till they were overcome and brought to thrall by the Emperour *Charlemaine,* about the yeare 774. Looke the *Histories* of *France,* and the second part of the *Librarie* of

N. Vignier.

Of people most renown'd the darke antiquitie
Is like a Forrest wide, where hardy-foolery
Shall stumbl' at every step, the learned Souvenance
It selfe entangled is; but blind-fold ignorance
By blundering through the darke of her eternall Fogges,
Falls headlong downe in pits, in dungeons and bogges:

N. Pignier, I shall speake anon of their beginning more particularly.

17. *The Alains*. About the yere 412, when *Ausaph* King of *Gath* had drisen away the *Alains* and *Vandalis* from *Carthage* and *Senil*, which they possessed, as also most of the prouinces of *Spaine*, the *Vandalis* satte downe in *Italia*, which after was of this name called in *Spania*, and then shorter *Andalusie*: The *Alains* in *Lusitania* and the prouince of *Carthage*, or (as some say) betwixt the riuers *Iberus* and *Rubricatus*, whereabouts in time past dwelt a people called *Cartaginians*, not vnlike to be the men of *Arragon*, afterward they ioyned and went both together into *Affricke*, where they reigned a long time. But in the yere 534. the Emperour *Iustinian*, who caused the Roman lawes to be gathered together into one body, sent an armie against them vnder the command of *Belisarius*: he regained *Affricke*, took *Carthage*, and led *Gilimer* king of *Gath* prisoner vnto *Rome*. After all this the Romans and the Moores also were constrained to giue place in *Affricke* to the *Arabians*, who pressed in there, and escaped themselves in sundry places.

18. *This hunger ne're sufficed*. The Poet saith, that desire of rule, reuenges, and vainglory, ambition and couetousness, haue chiefly caused so many people to remove and change their dwellings. As also many stories of Scripture and others plainly shew. *Seneca* reckoned diuerse other causes in his Booke de *Consolatione ad Elbiam*, where he saith, The *Carthaginians* made a road into *Spaine*, the *Greekes* into *France*, and the *Frenchmen* into *Greece*. neither so did the *Pyrene* mountaines hinder the *Germans* passage; our wages unknowne and controuersie the light-headed people haue caried their wives and children and our aged parents: some after long wandering and downe seated themselves not according to their free choice, but where they first might, when they waxed weary of trauell: some on other mens possessions fixed by force of armes: some as they sought unknown places were downe in the seas: some there sat downe, where they first began to want provision: And all for sake not their countries or sought other for the same causes. At any, after their cities were destroyed by warre, fled from their enemies, and so bereft of their own possessions, were faine to presse vpon other mens: many left their dwellings to auoid the disquiet of small warres: and many to emptie Cities of their ouersightfull multitude: some by persilence, on the earth often gulping, or like vnsefforable seeds of a bad seyle, were cast forth; and some were cutted from home by report of a larger and more fruitfull ground: some for one cause, some for another, &c.

19. *I do not speake of here*. The Poet hath *Soumies*, which I translate *Arabians*, because they were a people of *Arabia*, great robbers and hausers of *Affricke* and the coast of *Affricke*: the *Shepherd* *Nomades* are (as I take them) the

the *Natidians* and *Moors*: or (as some thinke) a kinde of *Sythians*. The *Hindies* are the *Tartarians*, who live in the field in chariots and trunks. Now the Poet leauing the vncertaine course of these roguing Nations, who haue had no more stay in them then swallowes and other wandering birds, intendeth to speake of a more warlike people: whereof he alledgeth some notable examples.

30. *Right such that Lombard was.* He setteth downe much matter in few words, concerning the *Lombards*. There are diuerse opinions of their pedigree: *Melandth* and *Pencer* in the third and fourth booke of *Carians Chron.* hold they dwelt in *Saxonia* by the riuer *Albi*, about where now are the Bishoppicks of *Meisburg* and *Halberstad*, and a part of the Marquessie of *Brandburg*; and from thence vnder the conduct of *Albin* entred *Italia*, and in the time of the Emperour *Iustin* the second, seated themselues betwene the *Appennin* hills and the *Alpes*, where they began a kingdome. They were called *Lombards*, either because of their long lanelines (for thence it seeme are come the names of *Halbards* and *lauelines de bard*) or because they dwelt in a countrey flat and fruitfull, as the Dutch word *Berd* may signifie. Some other who count them farre-northerne people, yet shew not their ancient aboad. *Ptolome* in the fourth table of Europe deriues them from the countrey of *Swabie*; as also he noteth in the second booke and 11. chapter of his *Geogr.* with whom agreeth *C. Tarcus* in his Histories. But *Larjus* in the 12. booke of his *Migrations* of the Northerne people, *Vignier* in the first part of his Library page 905. and our Poet here follows the opinion of *Paulus Diaconus*; they differ not much but onely about the time of their stay, and place of their first aboad. *Melandth* and *Pencer* set them first in *Saxonia*, *Paulus Diaconus*, the Poet and others, in *Scandinavia*, or *Schotland*, a great neare-lle of the Sound or Baltike Sea, from whence they might come in by the bankes of *Albi*, all or some of them, and some by the coast of *Meisburg*, &c. For *Paulus Diaconus*, in his first booke second chapter, saith of this people, They increased so fast in their fore-said Countrey, that they were faine to part themselues into three companies, and cast lots, which of them should goe seeke another feat. This I say, to shew the Poets cunning drift, that in so few lines hath set downe matter enough, for any man to write on whole volumes of booke. Thus then to follow the Poet, the first notable and fast aboad of the *Lombards*, who came from the *Goths* and *Vandalis*, was *Schotland*, whence a part of them, dislodging vnder the conduct of *Ibor* and *Agis* firstled in *Scaryng*, which is about the marches of *Linnia* and *Pragha*; and after they had there dwelt certaine yeres, were constrained by a dearth to seek further, so as they came to *Mauringia*, and at length to *Rugland*, and the countieis neere adioyning, which *Paulus Diaconus* setteth downe by name. There after the death of their leaders, they chose *Agimund* for their king. He had reigned 23. yeres, when the *Bulgares*, a neighbour people, assailing them vnawares, slue King *Agimund*. After him was chosen *Lanissin* for King, who to reuenge the death of his predecessor, made warre with the *Bulgares*, got and held a part of *Polonia* then waxing wearie of that countrey, he led his people toward the *Rhine*, to the coast of the Countieis *Palatine*, as *Tartian* notes in his second

second booke of Histories, and *Pelleus Patere*. in the life of *Tiberius*. About *Hildeberg* there is a towne called *Lambertes*, which seems to make somewhat for the *Lambards* aboad there: so saith *Lactius*. But many yeeres after, they coasted backe againe, and dwelt in *Moravia*, where they warred against the *Herales*, *Sauues* and *Grépides*. Then went they vp into *Hungarie* vnder the safe-conduct of the Emperour *Iustinian*, to whom they paid tribute (as *Procopius* and *Diacorus* declare at large.) There had they cruell warre with the *Grépides*, but at length agreed and ioyned with them, and vnderstanding by the practise of *Narjes*, that *Italia* was a Countrey much fitting their nature, their King *Aluin* made a road thereinto, and got *Lombardie* before called *Insubria*, where they rested and reigned two hundred yeeres, vntill *Charles* the great vanquished them, as is before said.

21. Such was the Goth. *Lactius* in the tenth booke of his *Migrations*, hath handled well and largely the Historie of *Goths*, gathered out of *Procopius*, *Jordanes*, *Tacitus*, *Claudianus*, *Olaus Magnus*, *Eutropius*, and many others. I will shut vp all in short, and by way of Paraphrase vpon the Poets verse. The *Goths*, and *Almaine* people, had for their first assured seat the Isles of the Sound, or *Baltike Sea*, and *Gothland* yet retaines the name of them. In *Syluester* time they left these Isles, and came to dwell in *Almaine* beside the riuer *Vistula*, now called *Wisel*. After they had warred there against the *Frenchmen*, they bent toward *Transilvania*, *Hungarie* and *Polackia*, where they remained vntill the time of *Valentinian*, maintaining themselves by force of armes against the *Greekes* and *Romans*. Then, for many causes alledged by *Lactius*, they went forward into *Thrace*, and there dwelt and became tributaries vnto *Valentinian* and *Valens*. *Eutropius* saith, all went not thither, but a good part of them kept their former place, and the cause of their sundring was a cuill disagreement about religion: the one side retaining *Heathenisme* vnder *Athalarick* their King; the other vnder *Fridigerus* mingling with *Christianisme* the abominable heresie of *Arrius*, which taketh quite away the true religion of *Christ*: The *Arrians* drew toward the West, and were after called *Visigoths* or *Westgoths*, the other to the contrary, and were called *Ostrogoths* or *Eastgoths*, who out of *Thrace* moued into *Hungarie* and the countries adioyning, where they had much adoe with the *Romaine* Emperours, as *Lactius* well recordeth: at last they got *Sclauonia*, and all forward vnto the *Adriaticke* Sea: there growing to a mighty number, they determined to sit on *Italia* vnder the conduct of *Radegais* their King in the time of *Theodosius* the first, sonne of *Arcadius*. Their Armie was in number about two hundred thousand strong, but by the speciall grace of God they were ouerthrowne, captured and sold most for ducats a peece, their king slaine, and all scattered into diuers countries; but, in the time of *Honorius*, *Maric* the king of *Visigoths* made another voyage, and entering into *Italie*, asked the Emperour a place to dwell on: hauing obtained the coast that marcheth vpon *France*, as he was going thitherward with his company vpon *Easter* day, one of the capitaines of *Italics* set vpon him, and taking him so at disadvantage, by treason slew a great number of the *Goths*. They stirred vp with anger and disdain of such vnskillfull dealing of the *Romans*, made backe to *Rome*, waste *Italie*, and in the next of

September 1: 64 beleaguers and take the Citie, and three dayes after depart thence laden with the spoile. As *Alarick* was marching toward *Rome*, there appeared a reverend personage vnto him, and aduised him, since he would be counted a Christian, that he should not make such hauocke as he did; whereunto the king answered; it is not my desire to goe to *Rome*, but every day I followed by some one (I know not who) that shall cryeth vnto me, *Go on, go on, and destroy Rome*. As the *Goths* retired *Alarick* dyed, and *Attila* his succeeded him, who led them backe to *Rome* againe. So they went through with their sacceage, and led away captiue: *alla Placidia* the sister of *Honorius*, whom *Attila* married. Hee was after slaine of his owne people at *Ravenna* in *Spain*, for seeking peace for his wiues sake with *Honorius*. The third road they made into *Italie* was vnder the command o' *Vidimer*; but they were encountered and beaten backe by *Gyrron*, as *Jernandes* writeth: and so they perished againe vpon the *French*, and *Spanish* Nations. Afterward the *Goths* of *Scythia*, weary of easie living, got leaue of the Emperour *Zeno* and entred *Italie*, and ouercame *Odoacer*, the Exarch of *Itaenra*, and there held estate for many yeeres. At length about the yeere of Christ 471. in the time of *Honorius*, they seated themselves in *Spain* vnder *Alarick* and his successors. Now during the time of their abode betwix the *Motike* marshes they had nine kings: while they remained in *Gotthard* (which is now deuided into the East and West *Goths*, betwix *Sweethland* and *Normy*) they had 3 kings; and 10 about the banks of *Wisk*, and in *Translana* and *Scythia* 16. After that being sundred into *Eastgoths* and *Westgoths*, the *Eastgoths* had in *Italy* 11 kings from *Alarick* to *Teias*, who with the greater part of his people was ouerthrowne by *Narjes*. The *Westgoths* in *Lian-Gaul*, in *Langadit* and *Gaius*, had 6 kings; and the kings of *Westgoths* in *Spain*, from *Alarick* in the yeere 471, to *Philip* that now reigneth, are eight and twenty in number, according to the account o' *Lerjes*, who reckoneth also two and thirty kings of *Arragon*, and two and twenty of *Naxari*, vnto the kings father that now is. Of these matters it may suffice to haue touched thus much in a word.

23 Such was the *French*. To enter into the whole history of the French-men, it was not the Poets meaning, but onely to note briefly the chiefe O'tronds of this braue Nation, and that within the compass of two thousand yeares. I will goe no further, but follow the text. The first beginning of the French is diuersly recorded, and all the opinions thereof are well gathered and examined by the Author of the French Antiquities: who in the end sheweth his owne iudgement, and auoucheth it to be very likely, that the land of *Gaul* (which in old time, besides the Realme of *France*, did containe also the Low-countries, *Germany* within *Rhine*, and *Lorraine*) was first inhabited by the line of *Gomer*, hither comming vpon diuers occasions, and increasing more and more with the time: as also by the *Germanes* a neighbour people: for little could the *Rhine* hinder the *Gauls* and *Germanes* from comming together, but that either, as they picauiled in strength, might come into others countrey for their better liking. And as the men of *Marsia* are counted an outbreake of *Asia*, it is like the rest of the Townes and quarters of *France* were peopled after the same sort. *Ami-*

Mercellinus lively painteth out the *Gauls* in his fifteenth booke. So doth *Polybius*, *Cæsar*, *Dionysius Siculus*, *Strabo*, and others. All agree they were a very warlike people; and their multitude gaue them to thinke vpon such remedie as others had vied before. Their first outroad, that was of any account, was in the raigne of *Tarquinius Priscus*, and about the time of the Iewes thraldome in *Babylon*, some six hundred yeares before the birth of Christ. The *Celtæ* (which were the ancient *Gauls*) possessed the Countries now called *Suisse*, *Sauoy*, *Dauphine*, *Languedoc*, *Villay*, *Vivarets*, *Lionnois*, *Forest*, *Auvergne*, *Berry*, *Limousin*, *Querry*, *Perigord*, *Xantloigne*, *Angoulmois*, *Pellou*, *Bretaigne*, *Anjou*, *Touraine*, *Maine*, *Perche*, *Normandie* within *Seine*, the *Chartrain*, *Hurepays*, *Beaulis*, *Gallinie*, *Brie*, *Champagne*, the *Duchie* and *Counte* of *Bourgoigne*: their King *Ambigal* sent forth *Sidurey* and *Bellourey* to seek other dwelling. *Sidurey* taking towards *Germanie*, left people in *Saueria*, *Bohemia* and *Carinthia*, and seated himselfe in the point of *Europe*, toward and beyond the *Rhiphean* mountaines. *Bellourey* a while staying at the foot of the *Alpes*, was after by the perswasions of a certaine *Tuscan*, called *Aruron* drawne into *Italy*, and possessed *Isabria*. Some of his company seating first among the *Pyrene* hills, at length entred a part of *Aragon*, and gaue the name to *Portugal*. But these were nothing so renowned as the other: who preasing further in to *Italy*, marched vnder *Brennus* as farre as *Clusium*, and so to *Rome*. Of his exploits there *Livy* writeth, and *Plutarch* in the life of *Camilus*, which was 386. yeares before the comming of Christ. A third company that followed *Bellourey*, because they would haue roome enough, ouer-ran *Slawonia*, and manie all stay entred *Hungary*, and after many skirmishes departed thence in two bands: the one coasting into *Macedonie*, the other into *Greece*, where they made the whole world afraid of them: after they had slaine *Ptolomæus* *Kerannus*, brother to *Philadelphus* King of *Egypt*. *Praxias* was then King, whom others call *Brennus*, but was not he that lackt *Rome*. This man not content to haue obtained a great victory of the *Macedonians*, and harried their country, presumed so farre as to spoile the Temple at *Dolphus*, whereby himselfe and all his were brought to a miserable end. Neuerthelesse the *French* that stayed behinde, to guard the Frontiers of the Country, fainted not at the report of these newes, but went to field with 1500. foot, and 3000. horse, ouercome the *Gætes* and *Trabulles*, and wasted all *Macedonie*: onely through negligence, as they retired laden with spoile, they were brought to their end. Yet they that remained in *Gauls* sent forth other companies into *Asia*: who passed on as far as *Bosnia* and *Dardanie*, where, by reason of a quarrell that fell betwene them, they sundred themselves. One part of them cast into *Thrace*, and reigned there a long time: the other settled about where *Sauus* and *Danubius* meet, not far from *Belgrade*. These that remained in *Dardanie*, when they heard tell of the frustall soile of the lesser *Asia*, went on so far as *Hellefont*, and there because they were three Companies, they parted *Natalia* betwene them into three parts. The *Troynes* had the coast of *Hellefont*, the *Tadysbages*, *Esade* and *Junie* (which the *Turkes* call *Quislan*). The *Tadysbages*, the country further into the maine land. All that part of *Asia* which

lyeth on this side *Taurus*, they made their tributary, planting themselves all along the river *H. Yr.*, that parteth *Parthania* from *Syria*. That Prouince where the *Gauls* dwelt in *Asia*, from their first arrival to the height of the *Roman* Empire, retained the name of *Gaul-Greec*, together with that same language which *Saint Jerome* (six or seven hundred yeares after) saith was like that he heard spoken in *Gaul* about the quarter of *Treves*. Thus concerning the ancient *Gauls* now to cleare some few darke words of the Text. The worke of *Romulus*, &c. He meaneth *Rome*, builded by *Romulus*, the most warlike Citie of all the world; and therefore *Mars*, whom the *Poet* counteth the God of Warre, may be thought the founder of it. Cold *Strymon*, a river parting *Macedonie* from *Thrace*, as *Plinie* saith: and because *Thrace* is no very warme country, he giueth *Strymon* the adioint of Cold. The *Emathicke* fields, to wit, *Macedonie*, so called of King *Emathion*, *Plinie* speaks thereof in his fourth booke and tenth chapter thus, *Macedonie*, a Countrey containing an hundred and fiftie Nations, sometime renowned for two Kings (he meaneth *Philip* and *Alexander*) and for the Empire of the whole world: it was afore-time called *Emathia*: which word the Poets, as *Virgil* and *Lucan*, doe sometime vse for *Thessaly*, a Countrey neare *Macedonie*. *Lucan* in his very first verse, *Bella per Emathios plussquamtulius Campos*. And *Virgil* in the end of his second *Georgie*.

Il dit en somme
que les trois fils
de Noë peupleront
le monde.

Cela ne se fit
point tout à
coup mais par
tant de temps.

Comparaisons
bien propres
pour monstrier
comment les
parties du mo-
de furent peu-
plees par les

*Il me suffira donc de suivre son orée:
Et pendant attentif de la bouche dorée
Du sage fils d'Amram, rechanter dans ces vers,
Que Sem, Iaphet, & Cham, peuplerent l'Univers:
Et que du grand Noë la Fuste vagabonde
Pour la seconde fois flotta par tout le Monde.*

*Non que d'envoie Sem de Babylone auant
Tout d'un vol es terroirs du plus lointain Levant,
Du Tartare Chor: et boire l'onde argentine,
Et peupler le Catay, le Cambalu, la Chine:
En Espagne Iaphet: & le profane Cham
Espays alterez de Medre & de Bigam:
Es champs de Cephala, dessus le mont Zambrique:
Et le Cap d'Esperance, angle dernier d'Afrique.*

*Car ainsi quel Hymne, ou le mont Hiblean
Ne furent tous convert d'Auetes en un an:
Ains la moindre ruche envoyant chaque prime
A leurs flancs, à leurs pieds, à leur flasant cime,
Deux ou trois peuplemens, cher nourrissons du ciel,
En fin tous leurs rochers se fondirent en miel.*

*Nec fuit indignum superis his sanguine nostris
Emathiam & lacus Euphratēque campos.*

The *Phosillon* fields are in *Thefaly*, as *Fluy* recordeth in his fourth booke and eight Chapter.

Dindymus. A hill in *Phrygia*. The Poet calleth it *Dindyme chafre*, guelt *Dindym*: because the Priests of *Cybele*, called *Curetes*, kept and sacrificed there, and were Eunuches attired like women. The Poets meaning is, that these *Gauls* harried also *Phrygia*, and called the country where they dwelt in *Asia*, *Gaul-Greece*, after the name of that from whence they first came, and so planted, as it were, another *Gaul* in the middlest of *Asia*. What became of their successors in the *Roman*s time, because the Poet makes no mention thereof, I passe it also.

13 *Of people must remou'd*. He sheweth in few words wherefore he thrusteth no further into discourse of the out-roads the people made in old time. For though *Carian*, *Melanchthon*, *Pictet*, *Larion*, *Rhenanus*, *Goropius*, and others of our time, haue that way farre ventured, and some-while with very good successe; yet it cannot be denied, but that they leaue many doubts, and doe not all-where cleare the matter. See then how fitly the Poet addes that followeth.

It shall suffice me then to follow the ancient bounds,
And from the golden mouth of *Moses* taking grounds,
With all religious heed in verses to record
How *Sem*, *Iaphet* and *Cham*, the world with people stor'd;
And how of mighty *Noe* the far-out-roaming boat
Did thus the second time all countries over-float.

Yet not as if *Sem*s house from *Babilon* did run
Together all at once vnto the rising sun;
To drinke of *Zaiton* the water silver-fine,
To peopl' all rich *Catay* with *Cambalu* and *Chine*:
Nor *Iaphet* vnto *Spaine*; nor that vngodly *Cham*
Vnto the droughtry soile of *Meder* and of *Bigani*,
The fields of *Cephala*, the Mount of *Zanzibar*,
The promontory of *Hope*, which *Africk* thrusts our far.

For as th'blean hills, or those *Hymettick* trees,
Not all in one yeeres space were couered with Bees;
But first some little rock, that swarmed eu'ry prime
Two surcreases or three, made on their tops to clime,
Aside and all about those nurslings of the Sun,
At length all o're the cliffes their hony-combs to run:

*He groundeth
all his discourse
vpon holy writ;
and sheweth
more particularly
how the sons of
Noe peopled all
the world.*

*They meet com-
parisons.*

descendants de
Noë, aisoit
peu à peu, &
comme d'an en
an, par multi-
plication de
peuple.

Pourquoy la
premiere mo-
narchie se
dresse en Affi-
rie.

Les Hebricux,
Chaldeans &
Egyptiens a-
uoient la Phi-
losophie super
naturelle, a-
uant que les
Grecs sceussent
quelque chose.

*On plustost tout ainsi que deux Ormes secondes,
Qui croissent au milieu d'un champ emmuré d'ondes,
Au tour de leur estocs produisent des Ormeaux:
Ceux-cy d'autres encor: & tousiours les nouueaux
Gaignent pied à pied l'Isle, & font mesme en ieunesse
D'un grand pré tondru-rui une foret espesse.
Tont ainsi les maçons de la superbe Tour
S'en vont, esparpillez, acaser à l'entour
De Mesopotamie: & peu à peu leur race
Frayant beureusement sienne apres sienne passe:
Saisit terre apres terre: & si le Tout-puissant
Ne va de l'vniuers les iours accomplissant,
Il ne se trouuera contree si sauuage,
Que le tige d'Adam de ses branches rombrage.
C'est pourquoy les pays au Tygre aboutissans
Pendant l'âge premier sont les plus fleurissans:
Qu'il se parle d'eux seuls: qu'ils commencent la guerre,
Et qu'ils font la Leçon au reste de la terre.
Babylone vint sous la grandeur des Roys,
Tenoit l'empire en main auant que le Gregeois
Logest en ville close, & que des murs Dircees
Vu luth deux eust, meçon, les pierres agencees:
Le Latin eust des bourgs, des maison les Gaulois,
Des hutes l'Alemant, & des tentes l'Anglois.
Les fils d'Heber auoient commerce avec les Anges:
Detestoient les autels dressez aux Dieux estranges:
Conoissoient l'Incense & des yeux de la foy
Contemploient bien beureux leur ieuxible Roy.
Le Chaldeesçauoit des estoilles le nombre:
Auoit aulné le ciel: comprenoit comme l'ombre
De la terre eclipsoit l'Astre au front argenté,
Et la sienne esleignoit du Soleil la clarté:
Le Prestre Alempchien philosophoit des ames:
Obseruoit, curieux, le sacré bal des flammes:
Qui pour rendre leurs fronts flamboyantement beaux,
Les lauent chaque iour dans les marrines eaux:
Descouuroit de nature: estoit bon Geometre,*

Auant

Or as two springing Elmes, that grow amidst a field
 With water compalled, about their stocks doe yeeld
 A many younger trees; and they againe shoot-out
 As many like themselves encroaching all about;
 And gaining foot by foot, so thriue that at a while
 They for a shared mead a Forrest make that Ile:
 Accordingly the men who built th' Assyrian tower,
 Were scattred all abroad; though not all in an hower;
 But first enhou'd themselves in Mesopotamie;
 By procelse then of time increasing happily,
 They pass'd streame after streame, and seized land after land;
 And were not th' age of all cut short by Gods command,
 No country might be found so sauage or vnknown
 But by the stock of man had bin ere this o'regrown.
 And this the cause is why the Tigre-abutting coast,
 In all the former time of all did flourish most.
 That first began to warre, that only got a name,
 And little knew the rest but learned of the same,
 For Babylon betimes drawne vnder a kingly throne
 Th' emperiall scepter swaid before the Greeks were knowne.
 To frame a politie, before by charming tones
Amphion walled Thebes of self-empylng stones;
 Yea Latins had their townes, yea Frenchmen household rents,
 Or Dutchmen cottages, or Englishmen their tents:
 So *Hebers* sonnes had long abhorred Altars made
 For any heathen gods; with Angels had their trade;
 And knew the greene *Unknowne*, yea (o most happy thing!)
 With eyes of faith beheld their vnbeholden king.
 The learned *Chaldee* knew of stars the numb'r and lawes,
 Had measured the skie, and vnderstood the cause
 That muffled vp the light of *Cynthia's* silver lips,
 And how her thwarting doth her brothers light eclips.
 The Priest of *Memphus* knew the nature of the soule,
 And straitly marked how the heau'nly flames doe roule;
 Who, that their faces might more flaming seeme and gay,
 In *Amphitrites* poole once wash them every day:
 He physick also wrote and taught Geometree,

*The cause, why
 the first man
 chose was in
 Asia.*

*The Hebrewes &
 their neighbors
 were learned and
 religious before
 the Greeks knew
 any thing.*

Before

Les Egyptiens
& Tiriens iou-
issoient de ri-
chesses & de-
lices à court
saoul, auant que
les Greos &
Gaulois sceus-
sent que c'est
du monde.

Belle compa-
raison à ce pro-
pos, montrant
que tous les
Arts sont sortis
de la plaine de
Sennaar pour
s'espandre peu
à peu par tout
le monde.

Premieres co-
lonies ou peu-
plades de Sem
en Orient.

Secondes Co-
lonies.

*Auant qu'aucun des Grecs sceust cognoistre vne lettre,
L'Egypte treuisoit en vtenfiles d'or,*

*Que les éneurs boiteux n'auoient sous Athene encor
Martelé sus le fer: & que par promethee*

La flamme entre les Grecs n'estoit point inuentee.

Nous n'estions point encor: ou bien si nous estions,

Nous sentions le sauvage, & barbare, portions

Des plumes pour habits, banquetions sous les Fresnes,

Et béans attendions que le Gland cheust des Chesnes,

Que les bourgeois de Tyr osoyent desia ramer

Contre l'azur salé del'Africaine mer:

Hazardeux trafiquoyent, i habilloient d'escarlate,

Et que les voluptez, regnoient ia sur l'Euphrate,

Car comme le caillon, qui lissé, tombe en l'eau

D'un vinier sommeilleux, forme un petit aneau

Al'entour de sa cheut. & qu'encor il compasse

Par le doux mouuement qui glisse en la sur-face

De cest ondelé marbre, & crystal tremoussant,

Vne suite de ronds qui vont toujours croissant,

Jusqu'à tant qu'à la fin des cercles les plus large

Frappe du fleuve mort & l'un & l'autre marge,

Du centre de ce Tout qu'icy ie fiche au bord

Des ondes, où nasquit des langue le discord,

L'homme de iour en iour cultinant sa prudence,

Fait couler tous les Arts par la circonférence,

A mesure qui croist, & qu'en troupeaux diuers

Il essemble second par ce grand Vniuers.

Del'Assirie auant du costé de l'Aurore

On se retire au bord que l'Hytiene redore

De son grandois brillant: on se met à peupler

L'Oroate Persan: le Coaspe, qui clair

Leche les murs de Susse: & les valees grasses

Des croupes du Caucase, où regnoient les Arsaces,

On s'heberge en Medie: on commence à semer

Les champs Hircaniens confrontans à la mer.

Les enfans de ceux-cy ainsi que d'une ondee

S'espandent largement sur la terre bordée

Before thar any Greeke had learn'd his A Be Cee.
All Egypt ourshone with golden vtenfils,
Before the limping smith by *Etnaes* burning kills
Had hammerd iron bars: before *Promethæus* found
The fire and vse thereof vpon th' Argolian ground.

*The Egyptians
& Tyrians had
all riches and
delights, before
the Greeks and
Gauls knew the
world.*

Alas, we were not then, or, if we were, at least
We led an vnkouth life, and like the sauage beast,
Our garments feathers were, that birds in moulking cast;
We feasted vnder trees and gaped after mast.
VVhen as the men of Tyre already durst assay
To raze the falcie Blew twixt them and Africa,
Aduentur'd merchandise, with purpl' enquiur their flanks,
And pleasure kept her court about Euphrates banks.
For as a peble stone if thou on water sling
Of any sleepeie poole, it frames a little ring
First whereabout it fell; then furth'r about doth rase
The wauiug marbl', or eu'n the trembling Chrystall face
VVith mouing paralels of many circles mee,
That reaching furth'r abroad together-waxing flow
Vntill the round at length most ourward and most large
Strikes of the standing lake both one and other marge:
So from the Centre of All (which here I meane to pitch
Vpon the waters brinke where discord sproong of speech)
Man dressing day by day his knowledge more and more
Makes arts and wisdom flow vnto the circle-shore;
As doth himselfe increase, and as in diuers bands
His fruitfull seed in time hath ouergrowne the lands.

From faire Assyriand the Semites gan to trauell
Vnto the soile beguilt wich glystring *Hytan-grauell*,
And peopling Persiland dronke Oroates iuyce,
And war of cleare Coaspe that licks the walls of Suse:
So tooke the fruitfull dale and flow'r-embellyd plaines
Betwixt high Caucase tops, where shortly Arface raignes:
And some in Medye dwelt, and some began to make
The fields abutting on the great Hircanian Lake.

*The first Colonies
of Sem in the
East.*

These mens posteritie did like a flood surround
And ouerflow in time the *Cherifet*-fronting ground:

The second.

*Du fleuve Chisfel, d'Issu Thachalistan,
Charas, Gabel, Chabul, Bedan, & Balestan.*
Troisièmes. *Leur race puis apres bouillonnante desfriche
Besinagar, Nayarde, & la campagne riche
Que le Gange entre-fend; peuple Aus, Toloman,
Le Royaume de Mein, le mu'qué Chara'an:
Et cerné le desert de l'Op, ou les phantômes
Masqu' en cent façons effrayantent les hommes.*

Quatrièmes. *Quelques ci les apres marchans en divers osts
Elle saisit Tipur riche en Rhinoceros,
Caichin en Aloët, Mangit, & le rinage
De Chinfit & d'Amic arreste leur voyage.*

Premieres Colonies ou peuplades de l'aphet en Occident. *De ce centre premier tirant vers le Couchant,
Les Nepueux de Noë se vont loïn espachant
Vers la moindre Armenie, & puis dans la Cilicez.
Occupent peu à peu les ports de Tarse, & d'Issé,
L'autre Corycien, autre delieux,
Qui des cymbales rend le son harmonieux:
Les croupes du Taureau, Cappadoce, Ionie,
Du Meandre les bords, Troade, & Bithynie.*

Secondes Colonies. *Passant le Phar de Sestre, ils s'abreuvent des eaux
De Nest, Hebre, & Strimon: pasturent leurs troupeaux
Es vallons de Rhodope: & sement les campagnes
Quepres de toncerneuil, ô Danube, tu baignes.*

Troisièmes, divisées en plusieurs branches. *La Thrace d'un costé peuple les champs Gregoiz:
La Grece l'Italie aime-Mars, donne l'ice:
L'Italie, la Gaule: & la Gaule, l'Espagne,
Le rinage du Rhin, & la grande Bretagne.
Et de l'autre costé se decharge à l'entour
Or de la Moldavie, or de la mer Maiour:
S'estend vers Podalie, occupe la Serbie,
Le pays Transylvain, Hongrie, Moravie,
Le Prussien terroir, de Vistule le bord,
Et de là l'Aleman qui tire vers le Nord.*

Premieres Colonies ou peuplades de Cham vers le Midi. *Cà, tourne vers le Su. Voy comme la Chaldee
Desgorge en Arabie, en Phenice, en Indee
La lignee de Cham, qui, fertile, croissant*

They came in diuers troopes vpon *Tachaliffan*,
Caras, *Gadel*, *Chakul*, *Bedane* and *Baliffan*.

Their Of-spring afterward broke vp with toyling hands The first.
Naxinga, *Bisnagar*, and all the plenteous lands
That *Ganges* thorow flowes, and peopled *Tolomar*,
The realme of *Mein*, and *Ane*, and muskie *Carazan*:
They saw the fearefull sprights in wildernesse of *Lop*,
That maske in hundred shapes waytairing men to stop.

Long at r at sundry times this Race still coasting east
Tipura seized that breeds the horny-snowed beast,
Mangit and *Gaucinchine* that *Alces* hath store;
And stopt at *Anie* straights and *Cassagalie* shore.

The fourth.

Now from the Center-point inclining to the Set
Far spread abroad themselves the children of *Japhet*,
To *Armenie* the lesse, and after to *Cilice*,
So got the hau'ns at length of *Tarsis* and of *Ise*,
The sweet *Corician* caue, that neere to *Parnas* hill
Delights the commers in with *Cymball*-sounding skill:
Huge *Taure* he lufie downes, *Ionie*, *Cappadoce*,
Meanders winding banks, *Bythine* and *Ilios*.

The first Colonies
of *Japhet* in the
west.

Then boldly passing o're the narrow cut of *Sest*,
They dronke the water chill of *Strimon*, *Hcher* and *Nest*:
The *Rhodopean* dales they graz'd, and laid in swathes
The less that (running-by) *Danubies* water bathes.

The second.

Thrace did a thonside fill the *Grecian* territorie;
Greece peopled *Italie*, law-giuing, louing glory;
By *Italie* was *France*, by *France* was filled *Spaine*,
The borderings of *Rhine* and all the *Great Britaine*:
Ath'other side againe it sent a Colonie
Both to the *Pont-Eufine*, and toward *Moldanie*;
So raught *Transylvanie*, *Moranie*, *Hungarie*,
And *Serue* farther-west, and eastward *Podolie*.
Thence men to *Prussie* came and *Wyxell* borders ear'd,
Then that of *Almanie* that narre the Pole is ear'd.

The third parted
into many crag-
ches.

Now turning to the South, consider how *Chaldea*
Spewes-out in *Arabie*, *Phenice* and *Chananea*,
The cursed line of *Cham*; yet ne'rthelesse it growes,

The first
of
Seth

Entre deux Oceans, en Egypte descent:
 En semence Cyrene, & la coste samense
 Où la Punique mer se debat escumense:
 Dara, Gusole, Fez, Argin, Galats, & Aden,
 Tombut, Melli, Gago, Terminan, & Gogden,
 Les deserts bluetans de la triste Lybie,
 Cans, Zecze, Benin, Guber, Borno, Nubie,
 Et sablons mouuants du terroir alteré,
 Ou le Nom de Iesui est encor reueré:
 Ou le Prest-ian commande, & bien qu'il Indaise,
 Retient, deuotieux, quelque forme d'Eglise.

Que si tu veux sçauoir comment tout ce long traict,
 Qui conuert de glaçons gist sous l'ardent pourtraict
 D'un beau char glise-doux: & qui d'un tour oblique
 Est clos des flots mutins de l'Ocean Cronique,
 Fut assorti d'humains: pense qu'ayans quitté
 La campagne, ou le Tigre entre en societé
 Deux fois avec les eaux du loin courant Euphrate,
 Ils se logent au pied du blanchissant Niphate.

Del Armenie auant le champ Iberien,
 L'Albanois, le Colchide, & le Bosphorien,
 Sont fournis de bourgeois, & de là vers l'Aurore
 Ceste vaste estendue, ou vagabondent ore
 Les Tartares cruels, & deuers l'autre part,
 Que la Volgue au long cours pres sa source mi-part,
 Les plains de Moskou, Permie, Liouonie,
 Biarme, le lac blanc, Ruffie, & Scrisinie.

1 24 It shall suffice. The Poet hath heretofore compared Antiquity (chiefly concerning the Nations Out-roads) vnto a great Forrest, wherein the cunningest guides haue often lost themselves. Now therefore he saith it is the safer way to follow and keepe neare the verge of the Forrest, rather than venter too farre into it. He shewes thereby, that his meaning is to giue vs a generall view of these matters, not curiously to mince the particulars, as they haue done, who vndertake to gather out of Authors, and teach others the course of Noes posteritie euery mile, as they haue runne vntill this present; and pore still into the Arke, to finde there the names of their Country-men and ancestors. Therefore he voweth to rely wholly vpon the golden mouth of Moses, which was the sonne of Amram, as the Scripture witnesseth,

The third Booke of Noe.

109

And twixt Myd sea and Red along int' Egyp^t goes :
So stores the towne *Corene*, and that renowned coast
Whereon the Punick Seas are all to-froth betoft,
Fesse, Gogden, Terminan, Argin, Gufola, Dara,
Tombuto, Gualata, Melli, Gago, Mansara,
The sparkling wilderness of *Lybie* breeding-venim,
Caun, Guher, Amasen, Born, Zegazg, Nubye, Benim,
And of the droughtie soile those ever-moouing sands,
Where Iesus yet is known and Prestre Ian commands ;
Who, though in many points he commeth neere the Iew,
Yet hath a kind of Church not all vnlike the true.

The second.

The third.

The fourth.

Here if thou meane to know whence all the land so large,
Which vnder-lies the draught of many a sliding barge,
All-ouer pau'd with Ice, and of the sea of *Russe*
Enuironed about with surges mutinous,
Was come-vnto by men ; thinke after they forsooke
The plaine where *Tegil* flood swift-running overtooke
Once and againe the streame of running-far *Euphrates*
They lodged at the foot of hoary hill *Nyphates*.

*How the North
was pass'd.*

So forth of *Armenie* the field *Hiberian*,
The *Colchibis*, th' *Albanick*, and high *Bospherian*
Might well be furnished, and thence vnto th' *Vprist*
Might come the *Tartar* fell, who rosmeth where he list
All on that circuit huge ; and thence accoast the *Sea*
Was stoard the land that *Rha* doth neere his rising fret,
The shore of *Lymonie*, the plaine, of *Moscouie*,
Byarmie, Permie, Russe, White-lake and *Serifinie*.

Numb. 16. 59. Now *Mosis* saith, *Gen. 10.* in the end of the Chapter, That of the children of *Noe* were the Nations divided on the earth after the Flood. And before in *5. 10.* and *30.* verses, he sheweth plainly from whence they began to people the world, and (as it were) to lead againe the *Ark* ouer the face of the earth : in filling most countries of the world with their great posteritie, encreased, as it was, by vertue of Gods wonderfull blessing, *Gen. 9. 1.* *Encrease and multiply, and fill the earth.*

29. Yet not as if *Sem* haust. He saith *Sem* peopled not the East all at once, but by succession of time ; that *Japhet* when he came out of the *Arke*, did not forthwith runne to *Spaine*, nor *Cham* to hide himselfe in the furthest part of *Affrick* : but that by little and little, and in proceffe of time their is-

Soes ranged so farre forth either way. He speaketh of diuers Countries for vp in the East, and farre downe Southward, the ste whereof appeareth plaine in the Mappes: and to enrich this true story, he vseth two prettie comparisons, of the rockes of Eees in *Hybla*, and *Elmas* in an Island; and as by their increase both places are by yettewhile at length quite over-grown, so (he saith) the world by yearely encrease of *Noes* posteritie was part after part over-peopled as it is. First after the confusion of tongues they lodged one behinde another, about the coast of *Mesopotamia*: afterward as they encreased in stocke, their new families passed the rivers, hills and straights, locking out other dwelling places to their liking: the providence of God directing all (as appeares) for the better grace and trimming of the earth, and the commoditie of all mankind.

26 And hence it comes to passe. This ensueth necessarily of that goes before. Where the posteritie of *Noe* were most together in the beginning, there we must confesse was the chiefe sway and greatnesse of mankind, and that was in *Assyria* and *Chaldea*, as *Moses* witnesseth, *Gen. 11*. whereout the Poet concludeth as afore: see further, *Gen. 14*. Concerning the Kings wars that are there named, with their countries marching vpon *Tyris* or there abouts; and of *Nymrod* it is namely said that the beginning of his raigne was *Babel*, &c. in the Countrey of *Sennaar*, marching vpon the riuers *Tyris*.

27 For *Babylon* betimes. Having spoken ingenerall of the first peoples greatnesse, hee specifieth now the first Monarchie; whereof it seemes *Moses* hath enough written in the tenth chapter afore said. Now the best Authors many, of these and the former times, declare and proue by the account of yeares that the first Monarchie was in *Babylon*, and *Babylon* was in *Chaldea*; whereupon some dispute for *Nimrod* and *Assyrians*, and some because these two great Cities began about one time, had severall Princes, and reigned both many hundred yeares, they make a double Monarchie of the first, untill such time as the *Chaldean* had swallowed the *Assyrian*. I take not the word Monarchie too precisely, as if in the time of the *Babylonians* there were none other in the world. *Egypt* began in good time to be of power, and great Kings there were in the Land of *Canaan*, and the countries adioyning. But I vnderstand with our Poet that the first rule plainly appeared at *Babylon*, even in the time of *Noe*. Hee that would vpon this point compare prophane Histories with the Scripture, might finde matter for a long discourse, the summe whereof may be scene in *Fanctius*, *Carrion*, *Vignier* and other Chroniclers. To be short, I say the raigne of *Nymrod* mentioned, *Gen. 10* to 10. many yeares fore-went all other wee reade of, and especially those of the *Greekes*, *Romans*, *Gauls*, &c. as is proued plainly by the account of time. *Thebes*, a Towne of *Eastia* in *Greece*: it hath a spring by it called *Direx*, whereof the Towne selfe among the Poets is often surnamed. *Amphion*, a wise Polititian, who by his eloquence and sleight perswaded the people of those times, rude as they were and vnciuill, to ioine together in building the walles of *Thebes*; whereupon the Poets, to shew the force of eloquence, saie that *Amphion* by the cunning stroakes of his Lute made

made the stones to come downe from the rockes and lay themselves together in order of a wall. And thus saith *Horace* in his Epistle of Poetrie ad *Pylones*: *Dilectus & Amyclius Thibone candidior urbis Saxa mouerunt Isthmum, & praeclaudis* Read more of him in *Apollonius* his *Argonauticks*.

28. *The fowles Heber*. This proues againe that the neere successours of *Noe* filled not the world all at once, but by succession of time. So the true religion remained in the family of *Sem*: The *Chaldeans* were excellent Astronomers and Philoſophers; the *Egyptian* Priests knew the secrets of Nature, before there was any knowledge of letters in *Greece*: which was not peopled so soone as the other by many yeeres, as the histories euen of the *Greekes* themselves de. lare. See the latter Chronicles.

29. *All Egypt ouershone*. Another prooff. If the world had bene peopled all straight after the flood, riches and dainties would haue bene found vied in all countries at the same time. But they were in *Egypt* and *Tyre* long before the *Greekes* and *Romans* knew the world. So it followes that *Greece* and *Gaulie* were not so soone peopled as *Egypt* and *Phoenicia*. By the limping *Smith*, he meanes *Palaes*, that first found out the vse and forging of Iron in *Sicilie*. *Prometheus* was the first that found the vse of fire among the *Argonauts* or *Greekes*. Of him saith *Hor.* 1. booke 1. *Od.* *Audax Iapeti genus ignem fraude mala gentibus intulit*. That is, the bold sonne of *Japhet* brought fire by craft among the Nations. Of this matter the Poets haue set forth many fables, the true de. ft whereof our Author sheweth in a word. Looke what I haue noted vpon the 707. verse of the sixt day of the first weeke. The rest of this place is easie to be vnderstood.

30. *As if a pebble stane*. A fine similitude concerning the aforesaid matter: to shew how all the Arts began from the plaine of *Sinnar* to spread by little and little ouer all the world.

31. *For from Assyria*. He beginneth here to treat of the more particular peoplings. And first he sheweth how the posteritie of *Sem* began to fill *Asia*. Their first oute cale, leauing the coast of *Assyria*, bene toward the East. Of this river *Hyas*, *Plinie* saith 6. 23. *Carmania flumen Hytani portus form & aua fertile*. Looke *Salinus* cha. 67. They hauing peopled this quarter, thrust on further toward *Orontis* a river of *Persia*: whereof *Plinie* saith in his 6. booke the 23. *Flumen Orontis ostio diffidit nisi peritis; Insula 2. parua: inde videsa navigatio palustris similis per euripos tamen quosdam peragitur*, and in the 27 chap. *Persidis initium ad Flumen Orontis, quo dividitur ab Eluside*. Read also the 24. chapter of the said booke of *Plinie*, for the better vnderstanding of their dwelling here. Then they drew further forth into *Persia* towards the Citie of *Susa*, close by the which *Caspus* runneth: such is the sweetnesse of that water, that (as *Plinie*, *Saline*, *Platarch*, and others record) the Kings of *Persia* drinke of none other. So they came into the valleys of the famous hill *Caucasus*, where dwelt the *Partians*, whose Kings were commonly called *Araxes*. From hence into *Media*, and lastly vp higher toward the *Hyrcanian*, or *Caspian* lake. Looke *Ptolome* in his first, second and third table of *Asia*, *Mercatur*, *Ortelius*, *Cellarius* and *Theuer*. All these remoues are contained within the compasse of five or six hundred leagues.

32. *Theſemens poſteritie*. He ſetteth downe in foure verſes the chiefe countries peopled by the ſecond ouercreaſe of *Sem* Iſſue. The land ſianning *Chaiſil* is a part of *Tartarie*, not farre from the *Caffian* ſea, whereinto that river falleth, and ſiteth nere the wilderneſſe of *Lap*, aboue *Tachaiſſan*; which is a great Countrey neighbour to the mountaine *Imau*. *Chavaſſe*, *Choraſſan*, or *Choraſin*, is a Countrey that lies betweene *Iſſugias*, *Bedane* and *Tacaiſſan*, which Inote more particularly then I finde in the French Commentary, becauſe there is ſo little difference of letters betweene that and the name of *Caragan*, whereof the Poet ſpeaketh in the fourth verſe following. This *Chavaſſe*, *Gadel*, *Cabul*, *Bedane* and *Baliſſan*, are prouinces enclōſed by the river *Indus*, the mountaine *Imau*, the *Caffian* Sea, and realme of *Persia*, a circuit of land ſomewhat more then 600. leagues.

33. *Their offſpring after ward*. He commeth to the third ouercreaſe of the *Semites*, who went forth Southward as well as North and Eaſtward. The inhabitants of *Cabul* thruſt forward their Iſſue toward *Riſſagar*, a rich countrey of South *Aſia*, lying betweene the *Persian* ſea and the Gulfe of *Bengala*. *Narſinga* (for ſo I haue tranſlated the French *Neyerde*) is a kingdome lying yet lower, and very rich. That plentiful land that *Ganges* *thron*-*flomes*, it contains the higher *India*, where are many wealthy kingdomes ſet forth well as large in the Maps, as *Cambaie*, *Decan*, *Bengala*, *Pedr*, &c. *Toloman*, is further vp toward the North. *Aua*, is beyond the Gulfe of *Bengala*, toward the Eaſt, about *Pegu* and *Siam*, countries of infinite wealth. *Mein*, on the Weſt hath *Ganges*, on the Eaſt *Mein*, on the South *Bengala*, and on the North *Caragan*, which the Poet ſurnameth *Mauky*, becauſe there is great ſtore of the beſt Muſke. *Lap*, a Deſert thirty dayes journey our, lying yet higher Northward. It ſeemes the Poet follows the opinion of *M. P. V. nat*, who in the firſt booke of his *Tartarian* Hiſtorie, chap. 35. makes very ſtrange report of the fearefull fights that the poore paſſengers there meete with, often to the loſſe of their liues. Not vnlike it is that certaine legions of cuill Spirits there abiding, haue had ſome ſpeciall power giuen them ſo to puniſh the Idolatrous Mahometiſts, who ſtill inhabit thoſe quarters. The Poet ſaith all the countries marching this Wilderneſſe were peopled by this third ouercreaſe of the *Semites*. It is an opinion ſomewhat likely, and thereon I reſt, vntill I heare ſome other (if it be poſſible) giue more certaine intelligence of the matter.

34. *Long after ſundry times*. He ſpeaketh of the fourth and laſt ouercreaſe of *Sem*. *Tipura*, a Countrey breeding many *Rhinocerats*, which, according as the Greeke name ſignifieth, I haue tranſlated *horny ſnouted beaſts*: read the deſcription of them in the expoſition of the fortieth verſe of the ſixt day of the firſt weeke: this *Tipura* lieth Eaſtward aboue *Toloman* betwixt *Caragan* and *Caichin*, or *Gaucin*, for ſo I haue tranſlated: it hath on the Weſt *Tipura* and *Toloman*, on the South *Campaia*, on the North *China* and *Mein*, and on the Eaſt the Eaſt-Ocean: a land very large and bearing great ſtore of Aloes *Mangit* is farre vp in the North: ſo is alſo *Quinſai*, *Ania*, and *Tabin*, one aboue another euen vnto the *Anien* Straight and *Scythiacke* Ocean. By this deſcription, plaine to be ſcene in the Maps of *Aſia*, the Poet meant to ſhew w

all the severall remoues of *Semi* posteritie; who not passing beyond the *Asian* Straight, might long content themselves with so large a portion as *Asia* containing above foure thousand leagues of ground. As for the particular description of these Countreies, their length, breadth and commodities, I neither dare, nor will euer charge merewith my notes entened for short. Besides, it was not the Poets minde to hold the Reader long with view and study of such matter and questions, as may be had and plainly reioiced of the Card-men.

35. *New from the center-point.* Out of *Affryia* and *Misopotamia*, *Iaphet*, or the next race from him, drew toward the West, into those places that the Poet names, set downe (as they are) in the ancient and later Maps of *Asia* and *Europe*. I neede not mince euery word of the text. *Armenia* is distinguished into the Great and Lesse, it lieth neere the *Caspian* sea, and coasteth toward *Europe*. The sweete *Corician* caue, it is in *Cilicia*, and is described of *P. An* in the 27. chapter of his 5. booke, and *Strabo* in his 4. booke, and *Solinus* in his 51. chapter. Concerning the strange matters which the Poet reports of it, read *Pamponius Mela* his description of *Cilicia*, the first booke. Besides many notable properties of the place, he saith moreover that when a man hath gone there a troublesome narrow way a mile and more, he shall come through pleasant shades into certaine thicke woods, which make a sound (no man can tell how) of certaine country-songs; and after he is passed thorow to the end thereof, he shall enter another deeper shadow, which amazeth much all that come there, by reason of a noise is heard, loud and passing mans power to make, as it were the sound of many Cimbals. These are his words: *Terres ingredientes finitis Cimbalarum diuinitus & magna fragore crepitantium*. He sets downe also at large all other the pleasant delights of the place. Concerning this musick, some thinke it a fable others ascribe it to a naturall cause; as that the ayre entering by a narrow mouth into a vault of stone, wide and very deepe, soone growes thereby exceeding raw, and so turnes into water, then dropping still downe in many places and quantities somewhat proportionable vpon the sounding stone, makes in those hollow rockie places a noyse, as it were, musically. *Tau*re his *leslie* downes, this great mountaine reacheth hence well toward *Pisidia* Westward, and on the other side a great way into *Asia*, as *Ptoleme* sheweth in his first table. *Meander* a riuer arising out of the mountaines of *Pelia* and *Totradium* in *Asia* the lesse, runneth thorow *Hieropolis*, *Pisidia*, *Liconia*, *Coria*, and other countreies thereabouts, into the Midland sea. *Illyas* or *Troas*, *Bithynia* and the rest, are higher toward *Hellefont* and the *Maior* sea.

36. *Then boldly passing on.* He spake before of *Illias*, which lies in low *Pisidia* vpon the shore of the Midland sea, about the *Sigom* Peake and the riuer *Sindus*, hard by the Straight of *Gallipolis*, where *Abydos* on *Asia*-side standeth, and *Sessus* on the side of *Europe*: now he saith the second ouertrease of *Semites* past the Straight, it being in breadth but the fourth part of a league, as *Belon* auoucheth in the second booke and third chapter of his *Singularities*. In times past there stood two towers, one in *Sess*, the other in *Abydos*, in the tops whereof wont to be set great lights to waine the mariners by night. Look what

we haue noted vpon the word *Phare* in the first day of the first weeke, verse 448. and what vpon the word *Leander*, first weeke, fift day, 912. verse. At this time *Segl* and *Ayde* are two Castles, where the *Turke* hath Garrisons, and are the very keyes of *Turkie* in that quarter: so neare is *Constantinople* vnto them. *Strimon*, *Hebre* and *Negh*, are three great riuers passing thorow *Thrace* (which is now called *Romania*) and falling into the *Aegean* sea, called now by some *Archipelago*, and by the *Turkes* the *White* sea. Looke the ninth table of *Europe* in *Ptolomee*. The *Rhodocean dales*. *Rhodope* is a mountaine bounding *Thrace*: in the dales thereof, beside other Townes, are *Philippi* and *Hadrianopoli*. *Danubie* or *Danow* is the greatesttiuer of all *Europe*, springing out of *Arnohe* hill, which *Ptolomee* and *Mercator* puts for a bound betwene the *Sweues* and *Grisons*: this Riuer running thorow *Almaine*, *Austria*, *Hungaria*, *Slauonia*, and other countries with them interlaced, receiueti into it aboue fifty great Riuers, and little ones an infinite sort, so emptieth by six great mouthes into the *Maier* sea. *Moldauia*, *Valachia*, and *Bulgaria*, are the countries neare about the fall of *Danubie*.

37 *Thrace*. These countries neare the *Maier* and *Aegean* Seas, and the *Thracian Bosphore*, thrust on the third ouercreefe of people further West and Northward, as the Poet very likely saith: the Maps of *Europe* shew plainly the coasts be nameth for their chiefe seats. But to shew how and when they changed and rechanged places and names of places, driuing out one the other, and remouing by diuers enterpaces, it were the matter of a large booke.

38 *Now turning to the South*. He commeth now to handle the *Colunies*, or ouercreefes of *Chams* posteritie: first in *Arabia*, *Phoenicia*, and *Chananaea*, which was after called *Iudea*: the sit of these countries wee know well: they are easie to be found in the generall Maps, and those of *Europe*, beside the particulars in *Ptolomee* and other late Writers, as namely in the Theater of *Ortelius*. When the *Chamites* had ouerbred *Arabia*, and the countries South from *Chaldea*, which lies betwixt the *Arabian* and *Persian* Gulphes, they went at the second remoue downe into *Egypt* betwixt the red and Midland seas: thirdly, they entred *Affrick*, and by little and little filled it. The Poet points out many countries, for better vnderstanding whereof, wee must consider that *Affrick* (the fourth part of the world knowne) is diuided into foure parts, *Barbaria*, *Numbidia*, *Lybia*, and the Land of *Negroes*. *Barbaria* containeth all the North coast, from *Alexandria* in *Egypt* to the Strait of *Gibraltar* along by the Midland sea, and is diuided into foure Kingdomes, *Maroco*, *Fesse*, *Tremisen*, and *Tanis*, containing vnder them 21. Prouinces. Vnder the same Southward lieth *Numbidia*, called of the *Arabians* *Biledalgerid*, and hauing but few places habitable. Next below that is *Lybia*, called *Sarra*, as much to say as *Desert*, a countrie exceeding hot, marching athonside vpon the Land of *Negroes*: that, the last and greatest part of *Affrick* reacheth South and Eastward very farre. In the further coast thereof is the countrie of *Zanzibar*, certaine kingdomes and deserts neare the Cape of good hope, which is the vnmoff and Southermost peake of all *Affrick*. Come in neare *Egypt*. The *Punick* Sea, the Sea of *Carthage*, put for the Midland that parteth

parteth *Europe* and *Affrick* asunder. *Fesse*, is the name of the chiefe Citie of that Realme in *Barbarie*. *Gogden*, a Prouince of the *Negroes*, as are also *Terminan*, *Gogo* and *Melli*, neare the same. *Argin*, lieth neare the *White Cape*. *Gafila* is one of the seuen Prouinces of *Maroc* in *Barbarie*. *Dara*, a country in the North-west of *Namidia*, not farre from *Gusila*. *Timbuctu*, a great countrie in the West part of the *Negroes*, neare about the River *Niger*. So is *Gualata*, but somewhat higher and right against the *Greene Cape*. *Mansara* (which I haue put in for the verse sake, as I left out *Aden*) it lies neare *Melli* vpon the lowest mouth of *Niger*. By *Aden*, that the French hath, I take to be meant *Haden*, which is betwixt *Argin* and *Gualata*, or somewhat lower. The Wildernesse of *Lybie* is surnamed *Sparkling*, because the sands there ouerchafed with a burning heat of the Sunne, flye vp and dazle mens eyes. *Cane*, *Guber*, *Amasen*, *Barn*, *Zegzeg*, *Nabie*, *Benim*: all are easie to be found in the Mappe neare about the River *Niger*, sauing *Benim* which is lower by the *Gulfe Royall*, and *Nabie* higher toward *Nilus*. *Amasen* (which I haue added) is a great countrie, neare the place where *Niger* diueth vnder the Earth. From these quarters South and Eastward lies the great *Ethiopia*, a countrie exceeding hot, sandie, and in many places vnhabitable, because of the sands, which by the wind are so moued and remoued oftentimes, that they ouer-heate and choke vp diuers great countries, that might otherwise be dwelt in. There the great *Negus*, called *Presler-Ian*, reigneth farre and neare. His Realmes, Prouinces, Customes, Lawes, Religion, and the manner of his peoples liuing, are set forth at large by *Franciscus Aluarez*, in his Historie of *Ethiopia*, that is ioyned with *Iohannes Leo* his description of *Affrick*.

39 *If thou desire to know*. Hitherto the Poet hath told vs how *Asia*, *Europe*, and *Affrick*, were peopled by the successours of *Noe*. But he hath not shewed how the *Laphethites* from *Chaldea* got vp to the furthest Northerne parts: and that he now goeth about, and doth in sixteene verses: supposing them from *Euphrates* to coast vp to the mountaines of *Armenia*, and so to enter *Albania* and the neighbour places, from thence to people *Tartaria*, *Moscowa*, and all the North Countiees, they are plainly set downe by *Mercator*, *Ortelius*, *Thrust* and others in their Maps of *Europe*: and I thought good, for causes often afore-told, not here to entreat of them particularly. I here is left vs yet to consider two notable questions concerning these out-roides and Colonies of *Noes* posteritie. The one, how they came vnto the West *India*, which hath so lately, within these hundred yeares, bene discovered. The other, how it came to passe that so few of them, in the short space of some hundreds of yeares, were able to encrease to such a number, as might empeople and fill so many huge and diuers countries of the world. The Poet straight makes answer hereunto. Let vs make his discourse vpon either the demands.

Comment le
monde nouveau
au descontent de
notre temps à
cette peuple.

Response, les
habitans du
nouveau mon-
de ne s'ont point
tombez des
nues, ni nez de
la terre.

Le monde nou-
veau n'a pas
esté peuplé si
tost pour ce
qu'il est plus
estlongné de la
plaine de Sen-
naar que l'A-
frique, l'Euro-
pe & l'Asie.

*Mais par ou, diras-tu, tout ce Monde nouveau
Que l'Espagne, en flottant comme Dele sur l'eau,
N'a guere à deterré du tombeau d'oubliance,
Et qui par sa ruine est mis comme en essence,
Recut ses habitans? Si c'est de longue main,
Hé, d'où vient que le Grec, le Perse, le Romain,
Qui s'iers ont estendu si loin leur dextre armee,
Ne le conurent onc, mesme par renommee?
Et si c'est depuis hier, d'où vient que ses citez,
Furmillent en bourgeois? que ses antiquitez,
Font honte au Mausolee, aux virilles pyramides,
Aux murs de Semirame, aux Palais Romulides?*

*Hé, quoy? tu penses donc que ces hommes icy
Cheurent, ia tous formes, des nues tout ainsi
Que ces petits Crapaux, que quelque tiede orée
Dans les sentes des prez, verse sur la serée
Après un iour ardent, & qui s'entre-touchant
Bou-bouillonne parmi la poussiere des champs:
Ou bien, que deschirant certaines secondines,
Qui donilletes s'ichioient en terre leurs racines,
Ils virent la clarté du Soleil alme-beau,
Ayant l'humour pour lait, & l'herbe pour berceau:
Qu'ils sortirent parmi les grasses motelettes
Comme des Potirons, des Nauvoux, & des Bletes:
Ou qu'ainsi que les os par le Thebain semez,
Ils nasquirent, gailiards, de pied en cap armez.*

*Tout ce large pays, qu'on appelle Amerique,
N'est si tost peuplé que la coste d'Afrique,
La terre ingenieuse, ayme-loix, porte-tours,
A qui Iupin donna le nom de ses amours:
Et celle qui s'estend depuis le froid Bosphore
Jusqu'au liét saffrant de la perleuse Anvoire:
D'autant que celles-ci voisinent de plus pres
Du Tygre brise-ponts les marges diaprez,
D'où nos premiers ayens, estonnez, descamperent,
Et comme Perdriaux par tout s'esparpillerent
Que le Monde, on Contom souz un belliqueux Roy*

But all this other world that Spaine hath new found-out
By floring Delos-like the Westerne Seas about,
And raised now of late from out the tombe of Leath,
And giu'n it (as it were) a living by a death;
How was't inhabited? if long agone: how is't
Nor Persians, nor Greeks, nor Romans euer wist,
Or inkling heard thereof, whose euer conquering hosts
Hauespred abroad so farre, and troad so many coasts?
Or if it were of late, how could it swarme so thicke
In euery towne, and haue such workes of stone and bricke,
As passe the tow'rs of Rome, th'antike Egyptian Pyramis,
The King *Mausolus* tombe, the wals of Queene *Semiramis*?

*How America
was peopled.*

*The first obiecti-
on.*

*The second ob-
i.ction.*

How thinke you then? belike these men tell from the skie
All ready-shap'd, as doe the frogges rebounding frie,
That a't'r a sultry day, about the sun-set houre
Are powred on the meads by some warme Aprill-showre,
And entertouch themselves and swarme amid the dust,
All or'e the gaping clefts that former drought had burst:
Or grew of tender slips and were in earthly lap
(Instead of cradle) nurs't, and had for milke the sap:

*Answer negatiue
by an Ironie.*

Or, as the Musherome, the Sowbread and the Blite,
Among the fatter clods, they start vp in a night:
Or as the Dragons teeth sow'n by the Duke of Thebes,
They brauely sprong all-arm'd from-out the fertill glebes.
Indee'de this mighty ground, ycleaped Americke,
Was not inhabited so soone as Affericke;
Nor as that learned soyle, tow'r-bearing, louing-right,
Which after *Iupiter* his deare-beloued hight;
Nor as that other part, which from cold *Bosphers* head
Doth reach the pearly morne at *Titons* saffran bed:
For they much more approach the diapriz'd ridges;
And faire-endented bankes of *Tegil* bursting-bridges;
From whence our ancestors discamp'd astonished,
And like to Partridges were all-to-scattered;
Then doth that newfound world whereto *Columbus* bore

*The first earnest
answer.*

Les edifices,
thresors &
gouuernement
du nouueu
monde mon-
strent qu'il est
habité des long
tenurs, encor
que le moyen
(comme cela
s'est fait) soit
inconnu.
Coniectures
touchant les
peuplades du
nouveau mon-
de, en Septen-
trion Occidēt,
Orient & Mi-
di.

Diuerſes con-
tre'es du nou-
ueu monde.

Merueilles du
nouueu Mou-
de.

De Caſtille porta les armes & la Foy.

*Mais la riche grandeur de ſes bernx edifices,
Ses threſors infinis, ſes contraires polices,
Monſtrēt que de long temps (bien qu'en diuerſes ſois,
Et par diuerſ chemins) il receuſt ſes bourgeois :*
*Soit que la cruauté des nuageux orages
Ait leurs bateaux briſez, ſettē ſur ces rimages:
Soit que le deſſeoir d'un peuple tourmentē
De peſte, guerre, & ſaim: ſoit que l'authorité
D'un homme d'entrepriſe ait es Indes nouuelles
Auec travail conduit ſes laſſes carauelles.*

*Qui doute que iadi de Quinſay les vaiſſeaux
Nayent, auentureux, pētrāuerſer les eaux
Du deſtroit d'Anien, & trouuer vn paſſage
Des Indes d'Orient au pays de Tolnague,
Par vn chemin ſi court, que les flottes ſ'en vont
D'Asie au port Gregois ātrāuers l'Helleſpont :
Singlent d' Heſpaigne en Fex, par le deſtroit d'Abile,
Et par le Phar Maſſin d'Italie en Sicile ?*

*Des grans landes de Tolme, & Quinir, où les Veaux
Ont toiſon de Belier, eſchine de Chameaux,
Et crin de Courſerots, ils peuplent l'Azasie
Tona, Topir, Mechi, Calicuxa, Coſſie,
La Floride, Anacal, Canada, Bacalos,
Et les champs de Labour on ſe gelent les ſiōs.*

*Ils ſement d'autre part la terre Xaliſcaine,
Mechuacan, Cuſule: & dans l'eau Mexicaine
Fondent vne Veniſe. Ils voyent, eſtonnez,
Que les arbres plus verds ſont auſſi toſt ſanez
Que touchez de leurs doigts: & que meſme il ſe trouue
Dedans Nicaragua vn enflammē Veſue,
Et de la ſaiſſiſſant l'iſtme de Panama,
A main d'roiſte il ſ'en vont baſtir Oncanama,
Caſſamalca, Quito, Cuſque: & dans la contree
Du renomē Peru, terre vrayment doree,
Admirent ce beau lac, dont Colle eſt abrenuē,
Qui dous par le deſſus, eſt de ſel tout paūē :*

First vnder *Ferdinand* the Castill armes and lore.
But there the buildings are so huge and brauely dight,
So differing the stares, the wealth so infinite ;
That long agoe it seemes some people thither came,
Although not all at once, nor all by way the same.
For some by cloudy drift of tempest raging fore,
Percase with broken barks were cast vpon the shore :
Some others much auoid with famine, plague and warre,
Their ancient seats forsooke and sought them new so farre :
Some by some Captaine led, who bare a searching minde,
With weary ships arriu'd vpon the Westerne Inde.

Generall

Particular.

The second.

Or could not long ere this, the *Quinsay* vessels finde
A way by th' *Anien* straight from th' one to th' other Inde ?

As short a cut it is, as that of *Hellespont*
From Asia to Greece ; or that, where ore they wont
Saile from the Spanish hill vnto the Realme of Fesse ;
Or into Sicilie from out the hau'n of Resse.

Colonies according to the
cond Answer :
noting by the
way certaine
meruailes of
the countrie.

So from the Wastes of *Tolme* and *Quiuer* (where the kine
Bring calues with weathers fleece, with Camels bunchie chine
And haire, as *Genets*, *slicke*) they peopled *Azatie* ;
Colse, *Toua*, *Caliquas*, *Topira*, *Terlichie*,
And *Florida* the faire, *Auacal*, *Hochilega*,
The frozen Labour-lands, *Canada*, *Norumbega*.

They sow'd ath' other side the land of *Xalisco*,
Mechuacan, *Cusule* ; and founded *Mexico*
Like *Venice*, o're a Lake ; and saw, astonished
The greenest budding trees become all withered,
As soone as euer touch'd ; and eke a mountaine found
Vesevus-like enflam'd about *Nicargua* ground.
So passing forth along the straight of *Panama*,
Vpon the better hand they first *Oucanama*,
Then *Quito*, then *Cusco*, then *Caxamalca* built ;
And in *Peru*iland, a country thorow-guilt,
They wondred at the Lake that waters *Colochim*,
All vnder-paued salt, and fresh about the brim :

And

*Avec l'eau de Cina, qui, forte, transfigure
 La Croy en vn caillon, la fange en pierre dure.
 Ils occupent Chili, ou l'onde avec grand bruit
 Court à val tout le iour, & sommeille la nuit:
 Chinta, les Patagons, & toute ceste coste
 On du grand Magellan le bleu Neree flote.
 S'eslargissent à gauche au long du Darien,
 Ont l'Huo les de l'asse: au champ Urabien:
 A l'entour de Zenn, qui vers Neptune roule
 Des grains d'or aussi gros que les œufs d'une poule:
 A Grenade, ou le mont des Esmerandes luit:
 Au bord Cumanean, qui d'un effesse nuit
 Leur auengle les yeux: & du bord de Cumane,
 Se logent en Parie, Omagu, Caripane:
 Aupres de Maragnon, dans le cruel Brasil,
 Et les champs plats de Plate, on coule un autre Nil.
 On pourroit dire encor; que Picne par Grotlande,
 Et les champs de Labour par la Bretonne Irlande
 Ont esté raseschis: comme par Terminan,
 Par Tombut, & Melli, les bords de Corican.*

Autre conie-
 cure.

40 But all this other world. This is the first of the foresaid questions: how it came to passe that the new world, discovered in these latter times, could be so replenished with people, as the Spaniards (who haue thereof written very much) did finde it. He speaketh of the *Nova Indis*, which is called another world, or the new world, for the hugeness thereof; being more then 9300. leagues about, as Gomara saith in his *Indian Historie* 1. book. 11. chap. it is longer then all the other three parts of the world: and two or three waies as broad as *Asia* and *Europe* laid together. This quarter, so great and full of kingdomes and people, if it haue been long agoe inhabited, how hap (saith our Poet) the *Persians*, *Greeks*, and *Romans*, who vnderooke so many far voyages came neuer there, nor once heard thereof? For *Plinius*, *Strabo*, *Mela*, and other ancient writers make no mention of it: and if it were peopled but of late yeares, he asketh, how came so many people there, so many great Cities and stately monuments, as Gomara, *Bernal*, *Cieza*, *Ouiedo*, *Cortes*, and others write of. *Bernal* and *Barilemi de las Casas* doe report, that, in that litle the Spaniards haue there gotten within these thirtie or fortie yeares, they haue slaine about twentie millions of people, vndone and brought to great distresse as many or more, and wasted and vnpeopled twice as much ground as is contained in *Europe*, and a part of *Asia* to that. Neuerthelesse in many places, and euen in *Mexico*, *New Spaine* and *Peru*, where they haue vied all the

And at the springs of Chinke, whose water strongly-good
Makes pebble-stones of chalke, and sandy stones of mood.

Then Chili they posselt, whole riuers cold and bright
Run all the day apace, and rest them all the night:
Quintest, Patagonie, and all those lower seats,
Whereon the foamy bracke of Magellanus beets,
Vpon the left they spread along by Darien side,
Where Huo them refresh'd, then in Vraba spide
How Zenu's wealthie waves adowne to Neptune rould
As bid as pullets egges the massie graines of Gould;
A mount of Emeralds in Grenad saw they shine;
But on Cumana banks hoodwinked weare their cyne
With shady night of mist: so quickly from Cumane
They on to Pary went, Omagu and Caribane:
Then by Maragnon dwelt, then entred fierce Bresile
Then Plata's leauell fields, where flowes another Nile.

Moreouer, one may say that Picne by Groiland,
The land of Labour was by Brittish Isterland
Replenished with men: as eke, by Terminan,
By Tombut and Melli the shore of Corican.

The third an-
swer.

the crueltie, wickednesse and villanie that mans heart or the deuils rage
could imagine, there are yet liuing many thousand *Indians*. Concerning
the ancient Monuments of this new world, I will reckon at this time but
one of them, taken out of the fourth booke and 194. chapter of *Gamara*:
There are (saith he) in *Pera* two great high-ways, reaching the one tho-
row the hilles, the other ouer the plaines, from *Quito* to *Cusco*, which is a-
boue five hundred leagues out-right, a worke so great and chargeable, that
it is well worthy noting: that ouer the plaines, is 25. foot broad, and wal-
led on either side, and hath little brookes running along in it, with store of
the trees called *Molls* planted on the bankes. The other is of like breadth,
cutting throw the rockes, and filling vp the lower grounds with stone
worke: for they are both of them leuell without mounting or descending
any hill, and straight without stopping at any lake or peece. In a word,
whosoeuer hath seene either of them, will say it is a worke farre surpassing
all the great buildings and pauerd caufies of the *Romans*, or the wallies of *Ba-
bylon* built by Queene *Semiramis*, or those most wonderfull *Pyramides* of *Eg-
ypt*. *Guaynarapa*, a certaine King of the *Indians* (who liued about an hun-
dred yeares agoe) caused these waies to be repaired and enlarged; but he
was not the first beginner of them, as some would make vs beleue: for he
could not haue finished them in all his life-time, and the stone-worke

seemes to be much more ancient. There are buik vpon them a daies Iourney asunder, many goodly Pallaces, called *Tambors*, wherein the Court and armies of the Princes wroto to lodge. But, *Gomer* saith, our *Spaniards* haue by their ciuill warres vterly destroyed these causes, and cut them asunder in many places, that they might not come one to another: yea the *Indians* themselves haue broke off and seuered their parts in time of warre. Now let vs heare the Poets answer.

41 *What then alas? belike.* His first answer is, that the people of the *West-Indies* fell not out of the ayre, as many little frogs doe in a warme shower, framed, by the vertue of the Sunne, of the dust or vapours arising out of the earth: nor that they grew not out of the ground, like roots or plants: nor by any strange or vaine inchantment, as of the *Serpents teeth* sowne by *Cadmus*, the Poets faine, grew souldiers in compleat harnesse. But these they are men well-featured, stout, and long-living, chiefly in the North and South-parts of the Country, where both men and women in stature, strength, and continuance, farre excell the people of *Europe*, *Asia*, and *Affricke*. The commodities they haue for health, their meat, drinke and dwelling, their ceremonies, ciuill gouernment and other properties, duly noted by the Historians, make very good prooffe of the Poets saying.

42 *Indeed this mightie ground.* This new-found world is called *America*, of the name of *Americus Vesputius*, a certaine famous Pilot of *Florence*, one of the first discoverers of the Countrey, not much more than an hundred yeares agoe. His second answer is, that this part of the world could not be so soone inhabited as the other three: because it is discoasted further from the plaine of *Sennar*, for in *Asia* the plaine it selfe was. And *Arabia* being peopled, *Affricke* was very neare at hand, and *Europe* from the lesser *Asia* is parted but with a narrow *Phare*: whereas *America* is farre beyond all these, which way soeuer we coast. He calleth *Europe* a learned *Seyle*, *tower-bearing*, *louing-right*, for the number of learned men and cunning Artisans, of Kingdomes and States well gouerned, and Fortresses that are there. That after *Jupiter* his deare-beloued right, so wit, *Europa*, that was the daughter of *Agenor*, King of *Phenicia*. For the prophane Poets faine their great god, being in loue with her, to haue taken the shape of a Bull, and on his backe to haue carried her ouer *Hellspunt*, and therefore the place, where he first landed her, was called by her name. From this fable seemes to be drawne the name of *Bosphore*: which is as much to say as *Bull-ferry*. Perhaps this *Jupiter* was some notable Pirate or Tyrant there-about raigning, who in a Ship called the *Bull*, stole away some young Lady, and fled for libertie into *Europe*. These words (which from cold *Bosphors* beed Duth reach the peary dew of *Tishans* fall from bed) set downe the length of *Asia*, that is, from the *Bosphore* of *Thrace* vnto the East Ocean. The *Casside armes and bre:* that is, the Spanish Religion and forces, which *Christopher Columbus* brought first into *America*, and there planted in the name of the Spanish King.

43 *But there the buildings.* The third answer is, that the stately buildings, infinite treasures, and diuers gouernments that are there, will witness that the country hath bene long inhabited, although hard it is to learne how.

I haue already spoke of the great *Causyes* of Peru. Now the sumptuousnesse of *Themistetan*, the great Citie of the Kingdome of *Mexico*, and the Kings Pallaces of Peru (such they are described by the Spaniards) make further prooffe of the Poets saying. As for the vncountable wealth of the *Indies* it plainly appeares, that about ten thousand millions of gold haue benee brought thence into Europe, beside heapes of Rubies, Emeraude and Pearle, much wracked in the sea, and much brought for a yearely tribute into *Spain*. Whereunto I will adde what *Franciscus Lopes de Gama* saith concerning the vnualueable riches of *Guainacaps*, (the name signifieth young and rich) the father of *Antibalippa*, last King of Peru, whom the Spaniards put to death. All the furniture of his house, table and kitchen (saith he in the 110. chapter of his fourth booke) were of gold and silver, and the meanest of silver somewhat embasted with copper for the more strength. He had in his Wardrop Giant-like Images of gold lively featured; as also all kinde of beasts, fowles, trees, herbes, and flowers that the Land there beareth; and all kinde of fishes, that either the Sea there, or any fresh water of his Kingdome breedeth, in the said mettals well and proportionably resembled, not so much as cards, painters, trowches, bullets, and other such implements, but were so; to conclude, there was nothing in his Kingdome, whereof he had not the causefests in gold or silver. It is also said that the Kings of Peru, called *Incas*, haue a garden in a certaine Isle neare *Puma*, where they delight themselves when they list take the Sea, that hath in gold and silver all herbes, flowers and trees, and other things whatsoeuer meet for a pleasant garden: such a sumptuous device, as neuer was heard-of, or seene elsewhere. Besides all this, that King, left but one, had gathered into *Cusco* huge masses of gold and silver vnfused: which the Indians hid so secretly, as the Spaniards could neuer come by it, there was also in and about *Cusco* great store of picture-tables and tombes all of fine silver, worth some thirtie, some fiftie, some threethree thousand Ducats a peece: also dining-tables, vessels, and Images a great number, all of fine gold. The Spaniards at the taking of *Antibalippa*, found as good as 150000. pounds of silver, and of gold 1300000. perpes, every perpe valued at a Ducat and a halfe. Besides the great golden table of *Antibalippa*, worth nigh 40000. Crownes. Now for all this great spoile that the Spaniards got, and haue that they made, as well in Peru, as other the Prouinces thereabout, yet the Indians (as *Berro* reports, who stayed there with the Spaniards fourteene yeares, and wrote in three bookes, worthy reading, that whole story) they sticke not to say, they haue yet more remaining than all that the Spaniards ever had. And to make their meaning plainer, they will take out of a great vessel full of wheat one grain betwix their fingers, & say: See you this? the *Viracochie* (so they call the Spaniards) haue taken, as it were, thus one graine away: but thus much (say they, pointing to the rest in the vessel) thus much and more haue they left behind them. Now the word *Viracochie*, because it comes thus in my way, *Berro* himselfe in his third booke saith, it signifies the froth or swarms of the Sea: and that the Peruvians so call the Spaniards for deepe hatred and abomination of them; saying also sometimes one to another in their language: The wind beares downe houses and trees, and the fire burnes them, but these *Viracochie* they do worse than wind and fire. They waste all, they eat all, they turne the earth and all upside downe: they

turne the course of Rivers: they are neuer at quiet: they neuer cease ranging up and downe to secke gold and silver: and all they finde is too little for them. When they have it, what doe they? They take their pleasure, they worrie one with another, rob one another, kill one another: they are ever giuen to lying, blispheming, and denying the same God whom they professe: and these men haue cruelly flaine without cause our fathers, our children and themselves, taken from vs, contrary to all right, our goods, our libertie and countrie. Hauing thus commended the Spaniards, they censure the Sea for vomiting on the Earth so cruell and wicked a people, and often haue vbraided the Spaniards themselves with this notorious reproach: that Gold was the Christians God. O how shall this people in the latter day condemne that euer greedy couetousnesse, for which *Europe* now adaiies heareth so ill, and is by the selfe-people thereof so wasted and vnpeopled! But concerning the diuers governments of the *West-Indies*, seeing they are set downe so well at large by *Lopez, Ovando, &c.* and others, it is too great a matter for me to handle in this discourse, which is (I feare me) growne too long already: therefore will I draw to an end. The Poet at the 413. verse begins to shew some likely opinions how this new-found world was peopled: and first in generall, that the people of countries inhabited, exercising their ordinary traffick one with another, might sometimes be cast by force of tempest vpon the *West-Indian* shore, and so be constrained (their ships being broken) to remaine still there. Others by plague, war, or famine were driuen to leaue their countries, and seeke some quieter dwelling farre off, and so haue lighted on these new Countries. Or perhaps some great man of authority, or cunning Pilot, by ventring made a discouery thereof, and led the ouer-craefes of some people thither. As the Poet sheweth more particularly in the verses following.

44 *None could not long agoe.* He guesseth in speciall (and most likely) that the inhabitants of the furthest Northeast shore of *Asia*, to wit, the men of *Quinsay*, and other places there, might haue emptied their ouer-peopled Cities, by passing the *Anien* Straight (a part of Sea no broader (as he saith) then the *Phare* of *Gallipoli*, *Gibraltar*, or *Messine*) and so from the *East Indies* might they haue stored first the land of *Talgauge* (which *Theuet*, in his map of the new world, placeth betwixt the Realmes of *Anian*, *Telm*, and *Quinir*, within 15 degrees of the North-pole:) then the rest as followeth.

45 *So from the Wastes of Telm and Quinir.* In all this huge Northern part of *America*, few people there are, especially toward the coast ouer against *Quinsay* and the other East countries. There are therefore great Waste-lands (as the later Card-men haue noted) about the kingdomes or countries of *Anian*, *Talgauge*, *Quinir* and *Telm*, about 1000 leagues compass.

So then the Poet holds opinion that some of *Sem* posteritie, hauing once passed from the farthest East-point of *Asia* ouer to the *West-Indian* Coast, thrust their of-spring farther into the land. The Countries here named by the Poet, are to be found in the Sea-cards and Land-maps betwixt *New-Spain* and *Ellatiant*: as if he meant that the North part of *America* was first inhabited: concerning the properties and particular descriptions of these

these places, reside the third volume of the Spanish Navigations, the second Booke of the generall historie of *Lopez de Gomara*, chap. 37. &c. the Historie of *Florida*, *Berry*, the Reports of *Johannes Peraxonus*, *Jaques Cartier*, and other French Captaines, concerning their discovering of the Land of *Lo-hu* (where the Sea is frozen) *Baccan*, *New France*, *Canada*, *Hochelaga*, and other lands therabouts. Reade *Thouet* also, and the later Card men. For the French *Calicut* I have translated *Cabiqua*, according as I finde it writted both in others and in *Orellius*; who also hath for *Mexu* *Terichimachi*; and therefore I translate it *Terichi*.

46 *Thy fan'd at another side.* *Xalisco*, now called *Mesa Galicia*, is described by *Gomara* in the 11. chapter of his fift booke. It is a land very fruitfull, and rich in honey, waxe and silver: and the people there are Idolaters and Men-eaters. *Nannius Gafmannus*, who seized the country for the King of *Spain* in the yeare 1510. hath written a discourse thereof, and it is to be read in the third volume of the Spanish Navigations. The Province of *Matichuan* (from whence not far lyeth *Casile*) is about 40. leagues lower southward then *Xalisco*: that also the said *Gafmannus* conquered, after he had most cruelly and traiterously put to death the Prince and Peeres of the country, as *Gomara* sheweth in his booke and chapter about quoted. *Mexico* (which some account all one with *Themetetlan*) is the mother-Citie of that kingdome, now called *Hispania Nova*: wonderfull rich it is and strong, and of high renoume: built, farre more curiously then *Venice*, vpon a lake sile on the north side, because it is there of a Sea-like breadth, and on the south-side fresh, because of a River that empties there into it. Greater is the *Citie* thought to be, then *Sauille* in *Spain*, the streets are passing well set, and their channels in such manner cast, as cannot be mended. Divers places there are to buy and sell in the needfull and ordinarie wares, but one there is greater then the rest, with many walkes and galleries round about it, where every day may be scene about threescore thousand Chapmen. There is the Judgement Hall for common Pleas: and were also many temples and shrines of Idols before the coming of *Ferdinando Cortez*, who made thereof the first conquest for the king of *Spain*, exercising most horrible cruelties vpon all both young and old in the Citie, as *Bartolomei de las Casas*, a Monke and Bishop of *Spain*, reports in his historie of the *Indies*, where he stayed a long time. Looke the description of *Mexico* in the third volume of the Spanish Navigations, fol. 300. See also *Berry* of *Millane* his historie of the new world, the second booke and 13. Chapter. Now from these parts about-named, (after report of some wonders of many there scene, and worthy a larger discourse by themselves) the Poet drawes his Colonies downe further towards *Peru*, by the Land-straight of *Panama*, which parts the South-sea from the Ocean, and therabouts is hardly 10. leagues in breadth. The fiery mountaine of *Nicaragua* is by *Gomara* described in his fift booke, chap. 103. so are the other wonders, which the Poet here notes, in his fourth booke, chap. 194.

47 *Then Chils they possist.* *Gomara*, in his fourth booke, chap. 131. holds opinion that the men of *Chila* are the right *Antipodes* or Counter-walkers

vnto *Spain*, and that the country there is of the same temper with *Andalusie*. This *Chili* lyeth on the shore of *el Mar Pacifico*, so also doth *Quintete* (which I haue put for *China*) both neere the *Panagomes* or Giants, whose country is full of people, and hath certaine riuers that runne by day and stand by night, some thinke because of the snowes which in the day time are melted by the Sunne, and frozen by the Moone in the night: but I take it rather to be some great secret and miracle of nature. The cause, why here I made exchange of *China*, was first for that the Poet had spoke before of the springs of *Chink*, which I take for the same; then because it is so diuersly placed of the Card-men: for *Ortelius*, in his Map of the New World, sets it aboue, and *Thevet* beside *Chili*, in either place it stands well to be taken for the *Chink* aforesaid: but *Mercator* placeth it a great deale lower, and on the contrary coast, neere the riuer of *Plata*, where indeed is a country called *Chica*, that perhaps hath bred this error. Lastly, *Quintete* stands so right in way, which the Poet followes, from *Chili* to the *Panagomes*, that I thought it not amisse to take the same rather then the doubtfull *China*. By the *sumis* Brack of *Magellanus*, he moueth the Sea and Straight of *Magellan* close by *terra Australis*. *Gomara* describeth it well in the beginning of the third booke of his *Portugall Historie*. The Poet hath already shewed how people came first on the North-America from the kingdome of *Asian* ouer the maine land to the *Atlanticke* sea shore, then on all the further coasts from *Quintete* to the *Magellan* Straight, along the *Archipelago de San Lorenzo*, *Mar del Zur*, & *Pacifico*: and now hee takes the higher side on the left hand from the Land-Straight of *Panama* to the riuer of *Plata*, which is not farre from the *Magellan*: noting by the way the most note-worthy places of all this huge reach of ground, represented, as it is, by our late writers in their generall and particular Maps of the New-found world. *Huo* is a great sweet-water streame arising at *Quilicinga*, (that lieth vnder the Equator) and running athwart the cuntry called *Coribage* into the Sea at *Gaya*. *Yraho* is the country that lieth betwixt that riuer and *Carthagene*. Concerning *Zenu*, marke what *Gomara* saith thereof in his second booke and 69. chapter. It is the name of a Riuer and Citie both, and of a Hauen very large and sure. The Citie is some 8. leagues from the Sea. There is a great Maiz for Salt and Fish. Gold the inhabitants gather all about; and when they set themselves to get much, they lay fine-wrought nets in the riuer of *Zenu* and others, and oftentimes they draw-up graines of pure gold as big as eggs. This country is not farre from the Straight of *Darien*. In the said second booke, chap. 73. He describes also *Nous Grenade*, and the Mount of *Emeraudes*: which is very high, bare, and peeld, without any herbe or tree thereon growing, and lyeth some five degrees on this side the Equator. The Indians, when they gee-about to get the stones, first vie many enchantments to know where the best veine is. The first time the Spaniards came there, they drew thence great and little 1800. very faire and of great price: but for this commoditie, the country is so barren that the people were faine to seed on Pisinners: till of late the Spanishe courtoisnesse hath made them know the value of their Mountaine. *Gumana* is described in the foresaid booke, chap. 79. in the end whereof *Gomara* saith, the vapours of

of the river *Cumana* engender a certaine little mist or slime vpon mens eyes, so as the people there are very pore-blind. *Paria* is described in the 84. chapter of the said second booke. *Maragnon*, a Riuier, which (as *Gomara* saith, a booke, 87. chapter) is three-score miles ouer. it emptieth at the Cape of *Alinde*, three deg. 27. beyond the *Aequator*: but springeth a great way further South, by *Tamama* in *Peru*; thence running Eastward, it casteth only an *Arme* into the *Amazon* about *Picara*. Which hath caused many the first writers of *America* to count from that place both but one riuier. So also doth our Poet here: otherwise he would haue mentioned first how the people passed the *Amazon*, that other great streame now knowne by the name of *Orenouar*, which riseth about *Carangua*, and emptieth (as *Theuer* saith) 104. leagues about the mouth of *Maragnon*. *Bresile*, which the Spaniard discovered in the yeare 1504. is surnamed *Pierce*, because of the *Canibales*, *Caribes*, and other man-eating people there. *I. de Lez* hath written very fully all the historie of his aduenture in part of the country, where dwell the people called *Taupinambos*. The riuier of *Plata* the Indians call *Paranaguac*, which word importeth as much as a great water. *Gomara* speaking thereof in the 89. chapter of his second booke, saith, In this riuier is found siluer, pearles, and other things of great price. It containes in breadth 15. leagues, making many Islands and sweth like *Nilas*, and about the selfe-same time. It springeth first out of the mountaines of *Peru*, and is after increased by the intall of many riuers: for the country thereabout is leuell, or flat, wherof it seemes to haue receiued the name of *Plata*.

Thus the Poet guesseth at the manner of this new-found worlds empeopling by the coast of *Asia*. Wherunto I will adde what *Arise Mont* that learned Spaniard hath written thereof in his booke entitled *Phalag*. He saith *Iuſtan* the double pery-sonne of *Sam*, (that is, whose double grandfather *Sam* was) had thirteene sonnes, which are named by *Moses* in the 10. of *Genesis*. and some of them peopled the *West Indies* from the East. That which *Moses* saith, *Genesis* 10. chap. 30. vers. concerning *Seplur* a mountaine of the East, *Arise* applies to the great hills of *Peru*, which the Spaniards call *Andes*: they reach out further in length then any other in the world, and neere them stands an ancient towne called *Iuſtan*. Moreover, there lix higher a neere-Isle, betwixt *Cuba* and *Mexico*, called *Iuſtan*: which may bee thought to resemble still the name of him that first brought people into the country. To *Ophir*, one of the sonnes of *Iuſtan*, *Arise* allots the land of *Peru*: for as much as in the third chapter, and six verse of the second booke of *Chron.* there is mention made of the gold of *Parauan*. To *Iabab* the country of *Paria*, which is neere the Straight of *Paruma*, very rich also in gold and pearle. I haue said else-where that *Arise Montanus* took *Asia* to be all one main-land with *America*, and knew no *Asian* Straights. If that be true, sure the race of *Sam* peopled those quarters. But others considering the horrible ignorance and brutishness of the *West-Indians* so lately discovered, and the rather to excuse their outrageous cruelty exercised vpon the poore people, cannot thinke but that they

they are some reliques of the race of *Cham*. This opinion hath but a weak ground, as he may well perceive that will duly examine the circumstances. For strange it is not that the race of *Sin*, after so many generations, and in so farre discoasted Countries, should at length be thus corrupted. Besides, the *West-Indies* in divers places live still after the manner of the *East*. But for better answering sundry objections, that make to prove them *Chamites*, reade the Preface to the *New-found world of Seneg*, Frenched by *M. P. bair Chauvatin*.

48 *Morouer on me say*. This is another guess of the Poet; as that the *West-India* was peopled from the North by some *Israhelites*, who ventured over the Straights of *Grotland*. Indeed these Northern countries have ever swarmed with people: and well it may be, that some thence by others driven, or by necessity, or of their owne heads, have sought that way other

Rien n'est impossible à l'ambition.

Objection.

Qu'il n'est pas possible que Noë & ses trois fils ayent ainsi foisonné.
1 Réponse son due sur la benediction de Dieu.

2 Resp. fondée sur l'exemple des septante personnes dont nasquirent tant de gens en Egypte.

3 Le pur traitement, la bonne santé, la paix, la vigueur de corps, le repos, la longue vie, l'usage de

*L'accorde volontiers (me diras tu possible)
Que ce bas Vnivers n'a rien d'inaccessible
A nostre ambition : qu'elle breche les monts,
Court à sec sur les flots des abysses profonds :
Et despitant la soif ses caravanes guide
Par le sable Tolmoïs, Arabeque, & Numide.
Mais ie ne puis penser qu'une seule maison
Reduite à quatre lits, ait rompu la cloison
D'Afrique, Europe, Asie : & qu'encor tout le Monde
Semble estre trop estroit pour sa race seconde.
Si tu fais peu d'estat de l'immortelle voix,
Qui puissante benit pour la seconde fois
L'amour que le nœud saint du mariage serre,
Disant, Croissez humains, & remplissez la terre.
Si, profane, tu tiens pour baye, que iadis
Des enfans d'Abraham seulement sept fois dix
Pululerent gaillards dans l'Egypte fertile
Durant quatre cens ans jusques à cinq cens mille :
Hé considere au moins, que nos premiers ayens,
Pour estre alimentez des fruibz delicioeux
D'un non-fumé terroir, & repens de viandes,
Que l'art gaste-santé des cuisines friandes
N'alteroit point encor : pour n'estre moissonnez
Par l'homicide ser des voisins forcenez :
Et pour n'avoir le corps enervé de paresse,
On cassé de travaux, vivions pleins de jeunesse*

Quelques

places more to their liking. As also that the coasts of *Bresile* and *Plata* (which I thinke the Poet means by the *Sleue of Carian*) were peopled by some *Chamites* from *Terminan*, *Tombat*, and *Mell*, Countries lying in the West of *Affricke*, about the fall of *Niger*. For vnlikey it were, seeing Almighty God gaue the whole earth to *Noe* and his three soones, (*Gen* 9.) that the race of any one of them should engrosse all this New-found world, beside his part in the other. Thus rather doubtlesse, as the Poet guesseth, and I am further bold to gather, by little and little, at sundrie times and places, did all the three Families of *Noe* possesse those quarters as the rest: that the will of God might be fulfilled, and the light of his glory appeare, in so equall parting and ouer-peopling the whole earth: howeuer all that huge reach of ground that lieth vnder the South-pole, and is thought the fitt and greatest part (if it all be habitable) is as yet vnknowne, or very little discovered.

Well may I grant you then (saith one perhaps) ther's naught
In all this lower world, but will at length be raught
By mans ambition; it makes a breach in hills;
It runneth dry by Sea among the raging Scylls;
And in despite of thirst it guides the Carauands
Amids the drie Tolmish, Arabick, Numyd sands.
But yet he lewdly thinks it goes against all sence
That one house, beds but foure, should breake so large a sence,
As t'ouerbreed the lands of *Affricke*, Europe, *Ase*,
And make the world appeare too narrow for the race.

What ere thou be, if light thou reck th'Immortals heft,
That once againe the bond of sacred marriage blest,
And said *Encrease and fill*: if thou profane denie
That *Jacob's* little traine so thicke did multiplie
On *Pharoh's* fruitfull ground, that in foure hundred yeere
The seuentie liuing soules siue hundred thousand were,

Alas, yet thinke at least, how (for in elder time
The fruits they ate ne grew not on so foggy slime
As ours doe now, nor was their meats with sawces dight,
Nor altered as yet with health-empairing slight
Of gluttonating Cooks; and for with murdering sword
Of neighbour enemies they seld were swept aboard;
And for their mightie limbes they dulled not by sloth,
Or want of exercise) they wox in liuely groth,

How it was possible that Noe or his three finnes should increase as they did.

1. Answer.

2. Answer.

3. Answer.

plusieurs fem-
mes causoyent
la multipli-
cation du germe
humain en ce
premier temps.

Comparaifons
à ce propos.

Exemple en
notre temps.

Autre exéple.

Si les Afri-
cains moins
propres à la
génération ont
peu en peu
d'années
enrichi de
grands pays,
beaucoup plus
les peuples
Septentrio-
naux.

*Quelques centaines d'ans, & que ia tous cheus
Ils pouvoient exercer le mestier de Venus :
Que la polygamie en leur temps familiere
Fit que cest Vniuers fust vne formiliere
D'animaux marche-droitt : & que bien tost des reins
D'un Patriarche seul sortissent tant d'humains.*

*Ainsi vn grain de bled si tout ce qu'il rapporte,
Est souuent resémé dans vne terre forte,
Charge en fin les greniers, & iauuit de moissons
Toute vne grand campagne. Ainsi de deux poissans
Iettez dans vn vinier la semence fertile,
De vinres en peu d'ans pourroit tonte vne ville.*

*N'a-t'on pas en nos iours conuertain vieillard,
Qui du fruit de son corps auoit peuple gaillard,
Vn village à cent feux : & heureux en famille,
Ven ioint : d'un iuste Hymen sons fils avec sa fille,
L'arbre de parenté ne pouuant plus de rang
Fournir assez de noms aux degrez de leur sang?*

*Scait-on pas, que bien peu de maisons d'Arabie
En moins de trois cens ans remplirent la Lybie
D'habitans tous nouveaux? & Fez, Tunes, Oran,
Tesse, Bugie, Arger, des loix de l'Alcoran?*

*Que si cela se void és bourgeois de l'Afrique,
Qu'un humeur corrosif, picquant, melancholique,
Chatonille nuit & iour, & rend plus de sireux
Du plaisir Cyprien, mais non si vigoureux
A faire des infans : d'autant que la frequence
De l'amoureux deduit rend foible leur semence,
Et qu'un frilleux Hyuer au centre de leurs corps
Regne eternellement, comme vn Esfé dehors :
Songez vn peu combien ceux, qui prez de leur teste
Voyent tourner du Ciel la flambante charette,
Frayent secondement : d'autant qu'ils n'entrent pas
Qu'à temps & rarement aux amoureux combas :
Et le froid demeurant sous l'Astre de Parrhasé
Tousiours victorieux en la campagne rase,
La chaleur se retranche, & dans le Fort du corps,*

Alline

And liu'd some hundred yeeres, and in their latter daies
 With siluer-haired heads were able sons to raise.
 So that Polygamie, then taken for a right,
 This world an ant-hill made of creatures bolt-vpright,
 And many peopl' arose in short time (if thou marke)
 From out the fruitfull raines of some one Patriarch.

Eu'n as a graine of wheat, if all th' increase it yeelds
 Be often-times refow'd vpon some harty fields,
 Will stuffe the barnes at length and colour mighty launes
 With yellow-stalked eares: and as two fishes spawnes
 Cast int' a standing poole, so fast breed vp and downe,
 That afe'r a while they store the larders of a towne.
 And haue we not of late a certaine Elder knowne,
 That with his fruitfull seed a village had o're-growne
 Of fiftscore houses big; so blessed that he saw
 His sonnes and daughters knit by ord'r of marriage law?
 The tree of parentage was ouershort and thin
 To branch-out proper names for their degrees of kin.
 Who knowes not that within three hundred yeeres and lesse,
 A few Arabians did Lybie fill and presse
 With new inhabitants, and taught Mahound in Fesse
 In Oran, in Argier, in Tunis, Buge and Tesse?
 Now if they so increas'd that woon'd in Afferick,
 That with an humor sharpe, fretting, melancholick,
 Prouok'd are day and night, and made more amorous,
 Then able to beget, (for deed venerious,

*Two fit compar-
 sons.*

*An example of
 late yeeres.*

*Another exam-
 ple.*

The more enfore'd, the lesse it is of force (no doubt)
 And inward doe they freize that most doe boyle without)
 Imagine how the men, who neerer to the Poule
 Behold the flaming wheelles of heau'nly chariots roule,
 Doe wax and multiplie: because they come but seeld
 And at well-chosen times, to Cithareas field:
 And sith cold weather staies about the northen Beare,
 O're all that rugged coast triumphing euery where,
 The liuely heat reuertes into the bodies tower,

A a 2

And

Les peuples
de Depietion
tousiours en
beaucoup
plus grand
nombre que
ceux du Midi
qui s'ont foibles
& ne multipli-
ent pas ainsi,

*Altime, se serrant les rend beaucoup plus forts.
Aussi de là les Huns, Franks, Herules, Bulgares;
Suenes, Bourguignons, Circoffiens, Tartares,
Alains, Cimbres, Tentons, Tigrurins, Ostrogots,
Vandales, Turcs, Lombards, Normans, & Visigots,
Ont delugé la terre : & comme sauterelles,
Gasté de l'Vniuers les prouinces plus belles.
Mais le sterile Su à peine en tout iamais,
Foible, a peu desbander deux osts, qui renommez
Ont fait trembler le Nort : dont l'un suynit la rage
Du Borgne, qui rendit Reine & serue Cartage :
Et l'autre par Martel pres de Tours martelé,
Espansa de soldats tout le terroir bruslé.*

49 *Well may I grant.* This is the second obiection against that hath beene said concerning the Colonies drawne from Noe three sonnes : to wit, that it is impossible so few households should in so short time fill so many countries as are in the world, so thicke as now they swarme.

50 *If little thou regard.* The Poet answers at large, and very exactly to the said obiection. First, out of the words of *Moses*, Gen. 9. *And God blessed Noe and his children, and said vnto them : Encrease and fill the earth.* This answer is right to the point, and very sufficient to stop the mouthes of all curious questioners, that at least beleue the word and power of God. Such is also the answer following.

51 *If thou profane deny.* He that beleuees the holy Scripture knows well that in the space of foure hundred yeares the family of *Israhel*, no more than seuentie persons, encreased in *Aegypt* vnto the number of five hundred thousand, besides women and children. This is an argument from the lesse to the greater : if in one little countrie a few so much encreased, and that in the short space of 400. yeares; how much more might all the people else in the world encrease in 4000. yeares? But the prophane man will not beleue the story, he will say it is vnpossible. I will make no miracle of it, although the Scripture noteth how the people encreased maruellously; and therefore vsith a word which significth to multiply, or spawne like fishes. But let him cast account, as neare as he can, not of excrese, but the ordinarie encrease that might arise of seuentie persons in the space they were in *Aegypt*, and before he come to two hundred & fifty of the foure hundred, he shall haue the number, as *Morinus* noteth in his book *De veritate*, Chap. 26.

52 *At least consider how.* This the third answer is also of great importance, especially for Atheists : because it relieth vpon naturall reason : as namely, that a purer food, and better health, with peace, strength, rest, long life, and Polygamie (which is the vse of many wiues) made greatly for the encrease of mankind in those former times. Each point of this answer is of

And cloſer-truſſed makes their ſeed of greater power.

And thence the Cimbrians, Gaules, Herules and Bulgares,
The Sweues, Burgundians, Circaſſians and Tartares,
Huns, Lombards, Tigurines, Alanes, and Eſtergoths,
Turks, Vandalls, Teutonicks, Normans, and Weſtergoths,
Haue overflow'd the lands, and like to Graſhoppers
Deſtroy'd the fairer parts of all this Vniuerſe:
Whereas the barren South in all thoſe former daies
Hath ſcarce been able enough two martiall bands to raiſe
That could the North affright, one vnder *Haniball*;
Who brought the Punick State both vnto rule and thrall;
Anoth'r impreſſion made as far as Towers wall,
And therewith *Abderame* was knockt by *Charles* the Maule.

The North hath
ſwarmed with
people, not the
South.

of great waight, and may perſwade eaſily all that is written of the matter.

53 *Right is a graine of Wheat.* For confirmation of the foreſaid arguments, he bringeth in two fine comparisons, and fit for the purpoſe. The one drawne from a corne of Wheat, the other from the ſpawne of two fiſhes. Both ſo much the better in this caſe, becauſe they are of common things, and ſuch as we daily ſee before our eyes.

54 *How we met in our daies.* He confirms his reaſons further by a notable example of a certain man, who liued to ſee a whole towne, of no leſſe then 100. houſes, peopled only with perſons iſſued of himſelfe and his: ſo that there were no names in law for their degrees of blood: *Ludraicus Plues* ſo- firmeth he ſaw the man in *Spain*. There died alſo lately an honourable Lady in *Germanie*, who ſaw of her ſelfe and hers borne a hundred and three ſcore children; notwithstanding many died vnmarried, and thoſe that were married are yet like to haue more.

55 *Who knows not that within.* Loe another notable example of a few Arabian familie, ſet downe at large by *Iain Lyon* in his hiſtorie of *Affrick*, and cited alſo by *Philip Morrey* in his 16. chapter *de Perſiate*. And wee ſee (ſaith he) how the threeſcore Families, that for the Sect of *Caſſa* moued out of *Arabia*, in leſſe then three hundred yeares haue peopled all *Affrick*: ſo as at this day the countries there are ſurnamed after them *Beni Megher*, *Beni Gubriten*, *Beni Fenſear*, &c. that is, *The ſunnes of Megher*, *the ſunnes of Gubriten*, *the ſunnes of Fenſear*, &c. as each of them grew vp to a people. In like ſort the *East-Indies*, that were diſcouered now a hundred yeares agoe, and ſtraight aſhoſt vnpeopled, within another hundred will be ſtored againe and re-peopled by the Spaniards.

56 *Now if they ſo increaſe.* A ſtrong concluſion from the Leſſe to the More, gathered out of the example next aforegoing: thus, If the people of *Affrick*, that are not very fit to engender, were able in few yeares to ſtore ſo huge countries; how much more might the Northerne and Aſiaticke

people increase? and if a small number of weaklings, how much rather an infinite sort of lustie and fruitfull men? This is groundd vpon naturall reason, regarding the climats and site of each countrey, together with daily experience of the matter. *Hipocrates* in his booke de *Aire, aquis & locis*, and his interpreters discourse at large thereon. It were long to follow their steps, and I haue been too long in this matter already.

57 *And thence the Cimbrians.* For a further prooffe of the last conclusion, hee alleadgeth, and no man can denie, that the North hath alway brought forth most and most warlike people: (and diuers he reckens vp, of whom we haue spoken heretofore) whereas from the South haue hardly euer come about two Armies worth naming. The one vnder command of *Hanibal*, whom the Poet noteth by the name of *Borgne*, (which is as much to say as Blind, or *had-eyed*) because he lost an eye by ouer-watching himselfe in the passage of certaine great marshy grounds into *Hetruria*, *Liuis.* 22. He it was

A l'occasion du
propos precede-
nt il entre
au beau dis-
cours des mer-
ueilles de
Dieu en la di-
uerse tempera-
ture & com-
plexion des
peuples.

Différences
des hommes
Septentrion-
naux & Meri-
dionaux.

Quetuz, ô Nature, en merueilles seconde!
On ne void seulement en chaque part du monde
Les hommes differens en stature, en humeurs,
En force, en poil, en teint, ainçois mesmes en mœurs:
On soit que la custume en nature se change:
Qu'à l'exemple des vieux la iennesse se range:
Que le droit positif change diuersement
En Royaumes diuers: que le temperament
Qu'ici bas nous humons des tionsours-vives flammes,
Semble comme imprimer ses effects en nos ames-
L'homme du Nort est beau, celui du Midi laid:
L'un blanc, l'autre tanné: l'un fort, l'autre foible:
L'un a le poil menu, l'autre gros, frisé, rude:
L'un aime le labeur, l'autre chers l'estude.
L'un est chant & humide, & l'autre sec & chant:
L'un gay, l'autre chagrin. L'un entonne bien haut,
L'autre a gressé la voix. L'un est bon & facile,
L'autre double & malin. L'un lourd, & l'autre habile,
L'un d'un esprit leger change souuent d'amis,
Et l'autre ne demord iamaïs ce qu'il a pris.
L'un tringue nuit & iour, l'autre aime l'abstinence:
L'un prodigue le sien, l'autre est chiche en despence.
L'un se rend sociable, & l'autre chaque fois
Ainsi qu'un Longarou se perd dedans les bois:
L'un s'habille de cuir, l'autre de riche estoffe:

L'un

that enlarged the Empire of *Carthage*, by meanes of the great overthrowes he gaue the Romans, but was after driven out of *Italie*, and in *Affrick* quite vanquished at *Zama* field, where the Carthaginians were forced to yeeld themselves wholly to the Romans mercy, so had their Citie razed and their State vicerly destroyed. The other Armie of the South was of *Saracens*, no lesse then foure hundred thousand strong, led by their King and Captaine *Aldrame*: they set out of *Affrick* into *Spain*, from thence marched forward into *Aquitaine*, and came waiting all the way as farre as the Citie of *Tours*; there three hundred thousand of them, with the King himselfe, were slaine by the French, who had for Generall the Duke or Prince *Charles*, that for this great and happy victorie was after surnamed *Martel* the Maul: because he broke and battered the force of that Southerne people, as a great maul or hammer doeth Iron. Looke the Histories and Chronicles of *France* in the life of *Charles Martel*.

O world of sundry kinds! O Nature full of wonders!

For euery part thereof, as from the rest it sunders,
It hath not only men of diuers haire and hew,
Of stature, humor, force; but of behauiour new:
Be't that some custome held at length a nature makes,
Or that the younger sort still after th'elder takes,
Or that the proper lawes of diuers-coasted Realmes
Doe greatly disagree, or these enflowing beames
Of humour-altring lights, that whirling neuer stinr,
Here in our minds below their heau'nly force imprint.

*A fine discourse
upon the wonder-
full wisdom
of God: that ap-
peareth in the
diuers temper &
complexion of
people.*

The Northern man is faire, the Southern sauer'd hard;
One strong, another weake; one white, another sward;
This hath haire fine & smooth, that other grosse and twinde;
He loues the bodies paine, and he the toile of minde;
Some men are hot and moist, some other hot and drie;
Some merry, and other sad; one thunders out on hie,
Another speaketh low; one dudgeon is and spightfull,
Another gentl' and plaine; one slow, another slightfull.
Some are vnconstant so, they often change their thought;
And others ne'r let goe conceits they once haue caught.
He tipples day and night, and he loues abstinence;
A penyfath'r is one, and one spares no expence.
One is for company, another hath his moods;
And like a Buggle-bo straits eu'r amidst the woods:
One goes in leathern pelch, another richly dight;

On's

Nature des
peuples entre
le Septentrion
& Midi.

Le peuple de
Midi repre-
sente la vie
contemplative.

Celui du Sep-
tentrion la vie
active & ma-
nuelle.

Celui d'entre-
deux la vie
politique.

Restriction de
la règle pre-
cedente.

Diversitez no-
tables entre
les peuples de
l'Europe, spé-
cialement le
François, l'A-
lemain, l'Ita-
lien, & l'Espa-
gnoi.

L'un est né Martial, & l'autre Philosophe.

*Mais celui du milieu a part aux qualitez,
Du peuple qui se tient aux deux extremittez,
Ayant le corps plus fort, mais non l'ame si vaine,
Que celui qui du Nil seme la grasse rive :
Moins robuste au contraire, & mille fois plus fin
Que les hommes logez de là l'Istre, & le Rhin.*

*Car dans le clos sacré de la cité du Monde
Le peuple de Midi, qui, curieux, se fonde
En ellases profonds, songes, ravissements :
Qui mesure du ciel les replez, monnemens,
Et qui contemplatif ne peut son ame paistre
D'un vulgaire sçavoir, tient la place du Prestre.
Cil du Nort, dont l'esprit s'enfuit au bout des doigts,
Qui fait tout ce qu'il veut du metal & du bois,
Et qui peut, Salmonée, imiter le tonnerre,
Y tient rang d'artisan, & rang d'homme de guerre.
Le tiers, comme sachant bien régler un Estat,
Tient gravement accort le lien du Magistrat :
Et brest l'un studieux admire la science,
L'autre a les Arts en main, & l'autre la prudence.
Bien est vray que, depuis quelques lustres Pallas,
Phebus, Themis, Mercure, & les Muses n'ont pas
Dressé moins leur eschole en la province Arétique,
Que Bellone sa lice, & Vulcan sa boutique.*

*Mesme ne void-on pas entre nous qui vivons
Quasi peste-meslez, & qui pauvres n'avons
Pour partage à peu pres qu'une moitte de terre,
Ceste variété? L'Alemand est en guerre
Courageux, mais vernal : l'Espaignol lent, & fin :
Le nostre impatient, & cruel le Latin.
L'Alemand en conseil est froid, le Romain sage,
L'Espaignol cauteleux, & le François volage.
L'Espaignol mange peu, le Romain nettement :
Le François vit en Prince, en pourcean l'Alemand,
Le nostre est doux en mots, l'Espaignol fier & brave,
L'Alemand rude & simple, & l'Italien grave :*

L'libre

On's a Philosopher, another borne to fight.

The middle man takes part of all the qualities
Of people dwelling neere the two extremities;
In bodie strong'r is made, but not of minde so franke,
As they who till the glebes of Nyle his fruitfull banke,
Again, he's not so strong, but many waies more fine
Then they that dwell betwixt the Donaw and the Rhine.

For in the wide precinct of th' vniuersall Towne
The Southern men that oft with ouer-musing sowne,
That fall int' extasies, that vse to dreame and proue,
That measure how the heau'ns by rules appointed moue,
And are so curious none other knowledge base
May satisfie their minds; they hold the Priest his place.
The Northern whose conceit in hand and finger lurkes,
That all, what ere he list, in wood and mettall workes,
And like *Salmones* with thunder-sound compares,
He's for the man of warre, and makes all cunning wares.
The meane, as knowing well to gouerne an Estate,
Sits with a grauer grace in throne of Magistrate:
And, to be short, the first seeks knowledge wondrously,
The second handie-crafts, the third good policie:
Though fourescore yeeres ago *Themis* that mends abuses,
Apollo, *Mercurie*, *Minerua* with her Muses,
Haue taught their holy schooles as neer the Northern coast,
As *Vulcan* cuer forg'd, or *Mars* encamp'd his host.
Now eu'n among our selues that altogether mell,
And haue of all the world no more whereon to dwell
Then as it were a clow, how diuers are the fashions?
How great varietie? the Dutch of all our Nations
Most stout, is hir'd to warre; the Spaniard soft and neat;
Th' Italian mercifull; the Frenchman soone on lieit.
The Dutch in counsaile cold, th' Italian all things weeting,
The Spaniard full of guile, the Frenchman cuer-fleeing.
Th' Italian finely feeds, the Spaniard doth but misse,
The Dutch feeds like a swine, the Frenchman like a Prince.
The Frenchman gently speaks, the Spaniard fierce and braue,
The German plaine and grosse, the Roman fine and graue.

How the French,
Dutch, Italian,
and Spanishe na-
tions differ in
many points.

*L'Ibare en habit propre, impropre le Germain,
Inconstant le François, superbe le Romain,
Nous bravans l'ennemi, le Romain le careffe :
L'Espagnol on ne l'aime, & l'Allemand le blesse.
Nous chantons, le Tuscan semble à peu pres beller,
Pleurer le Castilian, le Tudesque hurler.
Le nostre marche vifte, en fier Coq le Tudesque:
L'here en bascelour, en baus le Romanesque.
Nostre amoureux est gay, le Romain ennuyeux,
Suberbe l'Allemand, l'Espagnol furieux.*

*Toutesfois l'Immortel vult que nostre race
De ce vaste Vnin: vi courrist toute la face :
Afin que retirant ses enfans des pechez,
Dont leurs pays nataux semblent estre entachez,
Il nous monstrast sa grace: & que du ciel les flammes
Peussent bien incliner, mais non forcer nos ames,
Qu'ei lieux plus reculez ses sermiteurs denetz
Lui peussent presenter sacrifice de loz:
Et que son Nom s'eussent de la froide Scythie
Jusqu'aux tristes deserts de l'Afrique ostie :
Que les tresors produits par les champs estrangers
Ne fussent comme vains parfums d'usagers :
Ains que les regions de Thetis separees,
Ensemble trafiquant, troquassent leurs denrees.*

*Car comme dans les murs d'une grande cite
Le Palais est ici, là l'Vniuersité,
Deçà sent les Marchans, delà les Mechaniques :
Ce quartier de soulers a pleines ses boutiques,
C'est antre de chaliss, c'est antre de chapeaux :
C'est antre de pourpoints, & c'est antre de peaux :
Vnerne fournit le drap, l'autre la soye,
L'autre l'orfèverie, & l'autre la monnoye :
Ce n'est qu'un contr'eschange, & tout ce que chacun
A de propre, se fait par l'usage commun.*

*Ainsi le Sucre doux nous vient de Canarie,
D'Inde l'yuire blanc, l'Amome d'Assyrie,
L'Antraillique Pernous fait part de son Or,*

Peut quoy
Dieu a voulu
que les enfans
de Noë füs-
sent espars
par tout le
monde.

Le monde
comparé à une
grand ville, ou
les vns tro-
quent avec les
autres.

Ainsi le pays
se fournissent
les vns les au

The Duch attire is strange, the Spanish is their owne,
Th' Italian sumptuous, and owers neuer knowne.
We braue an enemye, th' Italian friendly looks him,
The Duchman strikes him straight, the Spaniard neuer brooks
Weling a cheerefull note, the Tuscan like a sheep; (him,
The German seems to howle, the Lusitan to weep.
The French march thick & thort, the Duch like battel-cocks,
The Spaniards Fencer like, the Romans like an Oxe.
The Duch in loue is proud, th' Italian enuious,
The Frenchman full of mirth, the Spaniard furious.

Yet wou'd th' Immortall pow'r appoint so strange a race
Of this great earthie bowle to couer all the face:
To th' end he cleansing all his children from the soile
Of sinne, which had as 'twere bestain'd their native soile,
His mercy might vnfold, and shew how heau'nly signes
A little only moue, but not o'refway our mindes.
That eu'n in further parts his seruants eu'ry chone
A sacrifice of praise might offer to his throne:
And that his holy name from Isye Scythia
Might sound vnto the sands of red-hot Africa:
Nor should his treasures hid in far-asunder lands
Created seeme in vaine, and neuer come to hands.
But that all country-coasts where Theis enter-lyes
Might trafficke one with oth'r and change commodities.

For as a Citie large containes within her wall
Here th' Vniuersitie and there the Princes Hall;
Here men of handie-crafts, there Merchant-Venturers,
This lane all full of ware and shops of shoemakers,
That other changing coyne, that other working gold,
Here silke, there cloth; here hats, there leather to be sold;
Here furniture for beds, there doublets ready made;
And each among themselves haue vse of others trade:

*Why is gl'of d
Gnd the world
jio. die misbi-
ted w' fustines
mum'd, couple.*

*The world com-
pared to a great
Cittie.*

So from the Canar Isles the pleasant sugar comes,
And from Chaldeas spice, and from Arabia gums,
That stand vs much in stead both for perfume and plaster,

tres de ce
qu'ils ont : le
tout pour la
commodité, &
pour l'entre-
tenement de
la grande Cité
qui est le mon-
de.

L'homme est
Seigneur du
monde, qui
contribue tous
ses biens pour
la commodité
de la vie.

Declaration
speciale de ce
que dessus.

Ce que les A-
theistes estu-
ment avoir es-
té créé en
vain & ne ser-
vir comme de
rien, est bien
souvent ce
qui nous aide
le plus : tel-
lements les mon-
tagnes des de-
serts & la Mer.

*Damas de son Alabaſtre, & l'Arabie encor
De son Encens ſuaveux. La trafiquenſe Heſpaigne
Nou pourroit de Safran, de chevaux l'Allemagne.
L'ardent Chiu nous produit l'Ebore rougiſſant,
Et le Baltique ſoit ſon Ambre paſſiſſant.
Le terroir Ruſſien ſes Martres nous envoie,
Albion ſon Eſtain, l'Italie ſa Soye.
B-eſ chaque terre apporte un tribut tout divers
Es coffres du theſor de ce grand Vnivers.
Et comme encor iadis la compaignie du Prince
Des Perſans beliqueux nommoit une province
Sa robe, en ſon marteau, l'autre ſes braſſelets,
Et l'autre ſes patins, & l'autre ſes collets:
L'homme le peut de meſme. Hé, quel mont ſi ſauvage,
Quel ſi vague deſert, quelle ſi triſte plage,
Quel ſoit ſi ſaufrageux, quel ſi ſterile bord
Peut on imaginer du Midy juſqu'au Nord,
Qui ne lui face rente : & deſſoullé d'enuie,
N'aille contribuant au bon-heur de ſa vie?*

*Les vallons eſmaillez, que maint ruiſſeau bruyant
Fend du cours reſplé de ſon verre ondoyant,
Nous ſervent de jardins : & leur herbe ſauve
Met en culture nos ſaulx deux ou trois fois l'année.
Ceres regne en la plaine, & Bacchus en contants,
Ces eſcabeſſons du Ciel, ces monts aſſurément hauts,
Magazins de l'orage, & ſorges du tonnerre,
Que tu nommes à tort la bonté de la terre,
Et crois que l'Eternel (ô profane ſurcroû!)
Les forme par malice, ou le ſort par erreur;
De conſins éternels limitent les Empires:
Produiſent des foreſts, dont tu fais des nauires:
Baſtis, ingénieux, ta ſuperbe maiſon,
Et te deſens du froid de la griſe ſaiſon:
Vomiffent nuit & jour des profondes rivières,
Qu'ils peuples voiſins nourriſſent voilières:
Engraiſſent les guerets de leurs fertils bronziars:
Font tourner les moulins : ſont au lieu de remparts*

Pour

And Pern sends vs gold and Damaske Alabaster,
 Our Saffron comes from Spaine, our Ivory from Inde,
 And out of Germanie our horse of largest kinde;
 The scorched land of Chus brings Heben for our chamber,
 The Northren Baltike Sound imparts her bleakish Amber,
 The frostie coasts of Russe her Ermyns white as milke,
 And Albion her Tynne, and Italie her silke,
 Thus eu'ry country payes her diuers tribute-rate
 Vnto the treasure of th'vniuersall state.

And as the Persian Queenethis prouince call'd her chains, *Mean Lord of the world,*
 And that her stomachers; her place this, that her traines;

So man may say; for loe, what desert so vntoad,
 What hill so wilde and waste? what Region so bad?
 Or what so wrackfull sea? or what so barren shore
 From North to South appeares, but payes him euermore
 Some kind of yearely rent, and grudging not his glory
 Vnto his happy life becomes contributory?

These moores enamelled where many purling brooks
 Enchafe their winding wayes with glassie-wauing crooks,
 They stand for garden plots, their herbage, ere it fades,
 Twise yearely sets on worke our swapping two-hand blades.
 The plaine field Ceres holds, the stonie Bacchus fills;
 These ladders of the skie, the rough-aspiring hills,
 The store-houses of stormes, and forging-shops of thunders,
 (Which thou vntreuly call'st th'ceres faults & shamfull won-
 And thinkst the liuing God (to say't I am aserd)

*A particular de-
 claration of the
 great use of some
 walkeley crea-
 tures against the
 Acheft, who
 saith they are to
 little use, or made
 by chance.*

Created them of spight, or in creating err'd)
 They bound the kingdoms out with euer-standing marks,
 And for our shipping beare of timber goodly parks:
 The same afford thee stufte to build thy sumptuous Hold;
 The same in winter-time defend thee from the cold:
 They pow'r-out day and night the deep-enchaneld riuers,
 Which breed & beare on them to feed the neighbour-liuers:
 They oft manure the lands with fruitfull clouds and showers,
 They helpe the mylls to turne, and stand in stead of rowers

B b 3

And

Pour arrêter le cours d'une bouillante guerre,
 Et joignent à la mer le milieu de la terre.
 Ces landes & deserts, qui t'effrayent si fort,
 Sont autant de paquis, dont chaque heuure te sert
 Le bestail à milliers pour labourer les plaines,
 Et te fournir de peaux, & de chair, & de laines.
 Et même ceste mer, qui ne semble servir
 Qu'à noyer l'Vaincu, & bruyante couvrir
 Tant de larges pays, où pour ses perles ondes
 Des orges on verroit flotter les moissons blondes,
 Est un grand réservoir, qui sous ses vagues eaux
 Nourrit, pour te nourrir, innombrables troupeaux:
 Viandière pourroit un million de villes
 Qui crieroient à la faim, & languiroient débiles
 Sans elle, tout ainsi qu'un Dauphin, qui mi-mort
 A sec l'ondant reflux a laissé sur le bord:
 Augmente le trafic, aconcris les voyages:
 Exhale nuit & jour les flo-flottans nuages
 Qui rafraichissent l'air, & se fondant en eau
 Font croistre à vené d'œil le fromentier troyen.

Le Poëte se re-
 tire de ceste
 ample descrip-
 tion comme
 d'un vaste
 mer pour se
 rendre au port
 de France.

Mais seray-je toujours le tonêt de Boree?
 L'objet de la fureur du tempestueux Neree?
 Verray ie point i jamais mon litbaque fumer?
 Ma chalupe fait eau: ie ne puis plus ramer.
 C'est fait, c'est fait de moy, si quelque humain riuage
 Ne reçoit promptement les ais de mon naufrage.

Ha, France, ie te voy: tu me tends ia le bras:
 Tu m'ouures ton giron, & mere, ne veux pas
 Qu'un estrange pays, vagabond, ie vieillisse.
 Tu ne veux qu'un Brasil de mes os s'orgueillisse,
 Un Catay de ma gloire, un Peru de mes vers:
 Tu veux estre ma tombe aussi bien que mon bers.

Louanges de
 la France, pays
 & royaume
 excellent par
 dessus tous au-
 tres, qui a pro-

O mille & mille fois terra heuruse & seconde!
 O perle de l'Europe! ô Paradis du Monde!
 France, ie te salue, ô mere des guerriers,
 Qui iadis ont planté leurs triomphans lauriers
 Sur les rines d'Euphrate & sanglanté leur glaine

And bulwarks to keepe-off Bellona's dreery stound,
They mortar to the sea the mid-point of the ground.
The waterneisse of land, that men so much amazeth,
Is like a common field where store of cattell grazeth,
And whence by thousand heads they come our tyllth t'enrood,
To furnish vs with furre, with leather, wooll and food.
The Sea it selfe, that seemes for nothing else to farue
But eu'n to drowne the world (although it neuer swarue)
That roaring ouer-heales so many a mightie land,
Where, in the waters stead, much wauiug corne might stand;
A mightie Stew it is, or vnd'r a watry p'aine
Flocks numberlesse it feeds, to feed mankind againe.
For of the Cates thereof are thousand Cities faru'd,
Which could not otherwise but languish hunger-staru'd,
As doth a Dolphin whom vpon the shore halfe-dead
The tide vncrustie left, when backe againe it fled:
It shorter makes the wayes, increases marchandise,
And causes day and night the reaking mysts arise,
That still refresh our ayre, and downe in water flowing,
Ser, eu'n before our eyes, the graynie pipe a growing.

But shall I still be tost with Boreas boysterous puffs?
Still subiect to the rage of Nere's counterbuffs?
And shall I neuer see my country-chimnies reake?
Alas, I row no more, my boat begins to leake:
I am vndone, I am, except some gentle banke
Receiue, and that with speed, this wrack-referued planke.
O France, I ken thy shore; thou reachest me thine arme;
Thou op'nest wide thy lap to shend thy sonne from harme:
Nor wilt I end my dayes from home so many a mile,
Nor o're my bones triumph the Caniball *Bresile*,
Nor Catay o're my fame, nor Peru o're my verse;
As thou my cradle wert, so wilt thou be mine herse.
O thousand thousand times most happy land of price,
O Europes only pearle, and earthly paradise!
All-haile renowned France: from thee sprong many a knight,
Which hath in former time his flag of triumph pight
Vpon Euphrates banks, and blood with Bylboe shed

*The Poet as af-
ter a long voy-
age landeth in
France.*

*The praise of
France.*

Both

duit les guer-
riers, les arti-
sans, les doctes.

Où la torche du jour & se couche & se lève :
Mère de tant d'ouvriers, qui d'un bardi bon-heur
Taschent comme obscurcir de Nature l'honneur :
Mère de tant d'esprits, qui de sçavoir espussent
Egypte, Grece, Rome : & sur les doctes luisent
Comme un ianne esclattant sur les pâles couleurs
Sur les astres Phebus, & sa sœur sur les fleurs.

Ses grandes
commoditez.

Tes fleuves sont de mers, des provinces tes villes,
Orgueilleuses en murs, non moins qu'en mœurs cimiles.
Ton terroir est fertile, & tempereux tes airs,
Tu as pour bastions & deux monts, & deux mers,
Le Crocodile fier tes rivages n'infeste,

Exemple des
dangers qui
ruinent plu-
sieurs autres
pays.

Des piolez Serpens la vace porte-peste
Sur le verd de tes fleurs à rompu-dos-remuant,
N'aue de sa longueur la longueur d'un arpent.
Le Tigre aux pieds volans ne fait ses brigandages
Dans tes monts caerveux, le Lyon ses carnages
Dans tes bruslants deserts : & le Cheval de l'eau
Ne traîne tes enfans sous un vagueux tombeau.

Ses richesses
estruient de la
preference
contre les
threfors & bi-
ens des autres
pays.

Que si le riche flot de tes fleuves ne roule
L'or avec ses cailloux : si de tes monts ne coule
Un Argent espuré : si nous n'y trouuons pas
Le Grenat, le Ruby, la Perle à chaque pas :
Tes toiles, ton Pastel, tes Laines tes Salines,
Ton froment, & ton Vin, sont d'assez riches mines
Pour te faire nommer Reine de l'Uniuers.

Elle a tout,
fors la paix,
que le Poëte
demande à ce-
lui qui la peut
donner.

La seule paix te manque, O Dieu qui tiens ouuers
Ton sours les yeux sur nous, de l'eau de ta Clemence
Amortis le brasier qui consume la France.
Balaye nostre ciel : remets ô Pere doux,
Remets dans ton carquois les traits de ton courroux.

58 O world of sundry kinds! Without this discourse, all that went before concerning the worlds enpeopling, were to liue the purpose or none at all, saue only to breed many doubts in the Readers vnderstanding. For a man may aske, How falls it out that the Nations of the world, comming all of one father, Noe, doe varie so much one from another, both in body and minde? The Poet therefore making this obiection, most worthy to be considered, giueth also answer therunto: first, in generall, by way of exclamation and maruaile,

Beth at the suns vprist, and where he goes to bed.
 Thou breedest many men which happy and boldly dare
 In works of handy-trade with Nature selfe compare:
 And many wits that seeke out all the skill diuine
 From Egypt, Greece and Rome, and o're the learned shine
 As o're the paler hewes doe glister golden yellowes,
 The Sun about the star's, thy flow'r about the fellowes.

Thy riuers are like Seas; thy Cities prouinces,
 In building full of state, and gentle in vsages;
 Thine ayre is temperate, thy soile yeelds good increase,
 Thou hast for thy defence two mountaines and two seas:
 Th'Egyptian Crocodile disquiets not thy banks,
 Th'infectious kind of Snakes with poyson-spotted flanks
 Ne cawle nor burst-in-plights vpon thy flowrie plaines,
 Nor meete an ak'r of ground by length of dragling traines:
 No Hircan Tygers flight boot-hailes thy vaulted hills,
 Nor on thy scorched waits th'Arcadian Lion kills
 Thy wandring habitants; nor Cayrick water-horses
 Drag vnd'r vncertaine roombe thy childers tender corfes;
 And though like Indie streames, thy fairest riuers driue not
 Among their pebbles gold, although thy mountaine riue not
 With veines of siluer Ore, nor yet among they greet
 Carbuncles, Granats, Pearles, lie scattred at our feet;
 Thy cloth, thy wooll, thy woad, thy salt, thy corne, thy wines,
 (More necessarie fruits) are all sufficient mines,
 T'entitle thee the queene of all this earthie scope:
 Thy want is only peace. O God that holdest ope
 Alwaies thine eyes on vs, we humbly thee desire
 Quench with thy mercy-drops the France-deuouring fire:
 O calme our stormous ayre; Deere Fath'r vs all deliuer,
 And put thine angers shafts againe into thy quiver.

*Peace, the only
 want of France,
 prayed for in
 conclusion.*

maruaile, then in particular manner, setting downe some speciall reasons of
 this wonderfull diuersitie, that appeareth in the stature, complexion, strength,
 colour, and custome of people whereloeuer dispersed ouer the face of the
 earth. The first and principall cause is *Nature* it selfe, that is, the wise prou-
 dence of God, marvellous in all his workes. If God had made the earth
 in all places alike, all flowers of one colour and saueur, all beasts, fowles, fi-
 shes and creeping things, of one kinde; had he made the heauen without

starres, or the starres all of one bignesse, and men all of the same hew, beauty, feature, strength and disposition, as well of bodie as minde: the diuers colours of his infinite wisdom had not so shined in them. But as he is above all (yea onely) wise, good and beautifull, so would he in his workes keepe a certaine reful balance of his owne perfection, prouoking vs thereby daily to aduance and raise our thoughts vnto the high consideration, perfect loue and due reuerence of himselfe. Now if we consider all his workes, the light of his wonderfull glory no where appeareth more, then in the diligent view of Man, who is very fitly called of the Greekes *μικροκοσμος*, the little world. For in this little table hath he lymbed-out in orient colours, for all that will behold, the wonders of his vnsearchable wisdom: and they are here some of them by the Poet well pointed-out. And a wonderfull thing indeed it is, that among so many men as haue bene since the beginning, are, or shall be to the worlds end, there neuer was, nor is, nor can be any one, but differing much from all the rest, both in bodie and minde, and in many things else that ensue thereon. This I am content to note, but in a word, leaving all the particulars of this miracle for the Reader primarily to consider; that he may wonder the more thereat, and praise there-according th'almighty Creator, the Soueraigne Good; neither will I now take in hand to dispute against those that in searching the causes of this diuersitie, ascribe all to Fortune or Nature, as they call it (meaning a secret proprietie and power of the creatures) or to the starres and other heavenly bodies; to mans lawes, custome or nourishment, in stead of God; who is indeed the first and only working cause of all things, in whom we liue, moue and are. This matter would require a long discourse; and though the Poet here, beside the chiefe and only true cause, reckoneth certaine vnder-causes, as custome growing to Nature, th'example of Elders, prouinciall Lawes, and the influence of Stars; it is not his meaning to take from the Lord of Nature this honour due vnto him for the diuersitie of his wonderfull workes; but only to lay open vnto vs a few such instruments as his incomprehensible wisdom vseth, to make vs the better conceiue the manner of his heavenly working. The Philosophers, Astronomers, Physicians and Politicks, discourse at large vpon these differences: he that would see them well handled, let him read the fift chapter of *Bodins Method*, entituled *de rebus historiarum iudicio*, and the first chapter of his fift booke *de Republica*, which is the summe of all that he writes thereof in his *Method*. *Pencer* also in the 13. and 14. bookes of his discourse vpon the principall sorts of diuinations: and *Hippocrates* in his booke *de Aere, aquis & locis*: but especially *Bodin*, may serue to expound our Poet; who in very few lines hath penned matter of so long discourse.

59 *The Northern man.* He entred consideration of many points, wherein the North and Southerne people differ *Bodin* in the places afore-quoted shewes the causes thereof, according to Philosophie and Physicke: because his bookes are common, specially his Politicks, I will not here set downe what he saith, nor examine his opinions, but leaue that wholly to the diligent Reader. Concerning that the Poet saith, the best Histories auerre the same: and namely for the Southerne people, *Iohannes Leo*, and *Franciscus Aluarez*;

Aluatus; for the Northern, *Olau Magnus*, the Baron of *Hirkeflan* in his *Muscomie*, *Buchanan* in the historie of *Scotland*, and diuers others.

60 *The Middle Man.* *Bodin* in the fift booke of his *Politickes*, the first chapter, diuideth all people dwelling on this side the *Aequator* into 3. kinds, to wit, the hot and Southerne people from the *Aequator* 30. degrees vaward; the Meane and temperate in the next 30. and the Extreame cold and Northern people, from the 60. degree to the Pole. And so of the nations and countries beyond the *Aequator*. The reason hereof he setteth downe in his *Method*, chap. 5.

61 *For in the sacred chise.* The Poet goes on according to the said diuision: and in few words implies all that discourse of *Bodin*: who saith among other matters there, that the people dwelling in the middle Regions haue more strength and lesse wit then the Southerne; better parts of minde, and lesse bodily force then the Northern: and are moreover the fittest for gouernment of Common-wealths, and iustest in their actions. And if a man doe make well the histories of the world, he shall finde that the greatest and most valiant Armies came euer out of the North: the deepest and subtilest knowledge of Philosophie, Mathematickes, and all other contemplatiue Arts, from the South: and the best gouernment, the best Lawes, Lawyers and Orators from the Middle countries; and that the greatest Empires were founded and established there, &c. What reason there is for this, he sheweth also in his fift chap. of his *Metb.* Looke more thereof in *L. Regius, de vicissitudine & varietae rerum*. For my part, I am of opinion that Almighty God as he hath knit and bound together the Elements, and Creatures made of them, with a maruellous compasse, in number, weight and measure, best for continuance of the whole worke, and mutuall agreement of the parts; so hee hath also placed the chiefe subtiltie and liuely-hood of spirit farthest from the greatest bodily force, either in beast or man; for the better maintenance of humane societie in a iust counterpoys: and gaue the middle kinde of people a nature of either tempered, though if a man enter into particular discourse, he may easily finde the northerne, southerne and middle Nature in every Nation. What say I, every Nation? nay I dare say in every one of vs, so truly is Man called a little world. But the southerne men, for the most part hauing so quick and liuely parts of minde in a bodie lesse charged with flesh, they represent the contemplatiue and studious kinde of life: the northerne that haue their wit in their fingers ends, that is, that are so cunning, craftsmen, inuenter of warlike engines, artillerie, and all sorts of needfull instruments, they may well be likened vnto the active and trading life: and the middle sort vnto the ciuill gouernment and politicke life; which is a meane betwixt the other two. Yet this the Poet well restraineth, saying, that the northerne people also in these latter dayes haue bene renowned for the Tongues, the Lawes, the Mathematicks, Poetic, Oratorie, and all good learning; as well as in times past, they were, and are still, for warlike valour and cunning hand-works. Not without cause; for in *England*, *Scotland*, *Polonia*, *Denmarke*, and other such countries, are and haue bene diuers very learned men flourishing: and *Germanie* especially, which is (as it were) *Vulcans forge*, and the

Campe of Mars, hath brought forth many men excellent well seene in all kinde of learning: it were needlesse to name them, they are so well knowne.

62 *But eu'n among our selues.* The more to magnifie the vnsoundable wisdom of God, appearing in the creation of so diuers-disposed people, he noteth out many points of great difference euen among those Nations that liue neare together, and are seuered only by certaine hilles, riuers, and Forrests: as the *French, Dutch, Italian, and Spanish*. He paints them out all in their kinde, for such properties as are daily seene in them, and may be easily gathered out of their owne Histories: for there are not the like-differing neighbour-nations in all *Europe*, no not in the world. Let me consider, and all my Country-men with me, what he saith of the *French*: the other three may doe the like by themselves if they list. The *French* (he saith) is in Warre impatient, in Counsaile wauering, in Diet sumptuous, gentle in Speech, diuers in Apparell, out-facing his Enemie, a sweet Singer, a swift Pacer, a merry Louer. If any man can draw a righter counterfeite of our Nation, let him take the penill.

63 *Yet would the immortal God.* He shewes for what cause it pleased God the earth should be inhabited by men of so diuers natures: As first, to the end he might shew forth his mercy and louing kindnesse in raising his chosen out of the sincks of sinne, wherewith each of their birth-soles were bestained. Secondly, That it might appeare how neither the soiles, nor yet the beauenly Signes (though they haue great power ouer earthly bodies) can force the minds of men, especially such as God himselfe hath blessed. Thirdly, That there might be some in all places of the world to acknowledge his manifold goodnesse, and glorifie his Name. And fourthly, that whatsoeuer needfull things the earth any where, by his gartious blessing, bringeth forth proper and seuerally, they might be enterchanged and carried from place to place for the vse of man.

64 *For as a Citie.* The last consideration gives the Author occasion to compare the world vnto a great Citie, such as *Paris, Rome, Toluise, Lyons*, or any other like, where there are merchants and craftsmen for all kinde of wares, each in their seuerall wards, buying, selling, changing and trading one with another. And euen so one Countrey affordeth Sugar, another Spice, another Gummes; and Gold, Alabastr, Iuory, Heben-wood, Horses, Amber, Furres, Tynne and Silke, they are brought from diuers coasts, all the more to furnish with things necessary this great Citie of the world. Whereby we may note that no Countrie (be it neuer so well appointed) can say that it needs not the commodities of another. And againe, that there is no Land so barren, but hath some good thing or other which the rest want. For euen in men we see the like; there is none so poore but hath some speciall gift: none so rich, but hath need of the poorest. Our Poet therefore hauing so fitly resembled the world by a great Citie, he brings in therewith on a fine example of the *Persian* Queene, who (as *Hieronymus, Xenophon* and *Plutarch* report) called one Prouince her lewell-house, another her Wardrobe, &c. for euen so may euery man say, that hath the true knowledge and feare of God; such a man may say, *For* brings forth Gold for me: the

Molocks

Molasses or *Childea*, *Spice*: *Demasky*, *Alabaſter*: and *Italy*, *Silke*: *Germany* ſends me great *Hories*: *Maſcaw*, rich *Furres*: *Arabia*, ſweet *Perfumes*: *Spain*, *Saffron*: *Pruffe*, *Amber*: *England*, *Cloth* and *Tinne*: *France*, *Corne* and *Wine*. Yea more the childe of God may ſay; the *Earth*, the *Sea*, the *Aire* and all that is therein; the *Sunne*, the *Moone*, the *Heauens*, are mine: for he that needeth nothing, made all things of nothing to ſerue me, and mee to worſhip him. But of this let the *Diuines* diſcourſe more at large. I will goe on with the *Poet*: who ſaith further, againſt the *carping Atheiſt*, that nothing was created in vaine, but euen the moſt vnlikely places bring forth many good fruits, and very neceſſary for the life of Man. And hee proues it plainly by ſome notable particulars that follow.

65 *The Moores enameled*. Firſt, The *Fenny Valleys*, though too moiſt they are and ouer-low for men to build and dwell vpon, yet are they ſo beſet with ſweet herbes and flowers, ſo iagged, garded, and enter-trailed with riuers, that they are, as it were, the common gardens of the world: as alſo the plaine fields are our ſeed-plots, and the ſtony grounds our Vineyards. Secondly, The huge Mountaines, about whoſe tops are engendered thunder, lightnings and tempeſts: for which cauſe the *Atheiſts* count them hurtfull, or at leaſt ſuſpectuous, or made by chance and error: they are in truth cleane contray (as *The Adoret* hath long agoe ſhewed in his *Sermons of Gods Providence*): euen the ſure ſtanding Bounds and Land-marke of euery Kingdome and Countrey: they beare great ſtore of timber-trees for ſhips and houſes, and fuel to burne: from them ſpring the great riuers, that breed much fiſh, and helpe the conueyance of prouiſion and other merchandize vnto many people dwelling farre-off: by them are ſtayed and gathered the cloudes and thicke miſts, that manure and fatten the lower grounds: the Wind-milles are much helped by them, as if they were the ſtore-houſes of winde: like rampiers and bulwarkes they keepe off the ſudden force of warlike neighbours: and to conclude, they are (as it were) the very mortar that ioynes Land and Sea together. Thirdly, The great Deſerts and waſt grounds, that are for men (by reaſon of ſome wants) ſcarſe habitable, yet like huge Commons they feed an infinite ſort of beaſts great and ſmall, where if we haue good uſe and commoditie. Fourthly, The Sea, it breeds fiſh, maintaines many Cities, encreaſes Trafficke, and makes the wayes for trauelle eaſier, and ſhorter: And laſtly, therout the Sunne draweth vapours, which after, turned into raine, doe reſreſh the Aire, and make the ground fruitfull. The like good vſes may be found in all other the Creatures of God, how vnlikely ſo euer they ſeeme to wicked Atheiſts. Look more in *S. Baſil*, *Ciryllus*, *Ambroſe* and others, who write of the Creation, and at large haue declared what excellent commodities man may reape of euery creature.

66 *How ſhall I ſill be ſuffic'd*. Fitly and in very good time the *Poet*, hauing ouerſtayed nothing worthy note in this diſcourſe of *Columies*, now ſtrikes ſaile, and after his long voyage thorow all Climates of the world, arriues happily at the haue he moſt deſired, to weepe in *France*: and well he takes occaſion to reckon vp the great commodities of his countrey, as commending the

the same about all the Kingdomes of the world. After he hath soluted the land with diuers honourable termes and titles, he saith very truly, that it hath brought-foorth many worthy warriours, cunning work-men, and learned Schoollers: more is the metuaile, because it is but a small kingdome in comparifon of Polonia, Persia, Tartaria, China and others. But indeed the commodities thereof are most wonderfull. Besides the seas that bound it, as on the North and West the Ocean, and the Midland on the South, it hath many rivers of great name, and euen little seas: as the *Rafne, Somme, Dordogne, Loire, Marne, Seine, Oise*: and yet a great number of other lesser streames and brookes. Cities it hath, as *Paris, Tolouse, Rouen, Lyons, Bourdeaux*, and others of more value then diuers whole Dutchies, Earldomes, or Prouinces elsewhere. There are Forts and Castles now stronger and goodlier than euer were. As for the ciuill behauiour of the people, I report me to the iudgement of other nations. The Land for the most part is very fruitfull, and the aire there temperate almost euery where. Against the sudden inuasion of enemies, all is well defended by the two Seas aforesaid, and the Alpes toward Italy, and the Pyrenes toward Spaine. More than all

LES COLOMNES.

Il inuoque Dieu, estant question d'entrer en la deduction d'une matiere nouvelle, haute, & tresdifficile à comprendre asauoir des Mathematiques

Eternel, si iamais le plus pur de mon ame
 Fut espris de l'ardeur d'une celeste flamme,
 Et si de ton esprit mon esprit inspiré
 T'offrit onques un vers de la France honoré,
 O Pere de lumiere, ô source de doctrine,
 Il est temps, ou iamais, que ta fureur diuine
 Quint'essance mon ame, & qu'un sacré souci
 Meutrier de tous soucis, m'emporte loin d'ici,
 Il est temps qu'espuré des passions humaines,
 Par les brillans climats du Ciel tu me promeines:
 Que bien-heureux s'accolle Uranie & ses sœurs:
 Que s'enpure mes sens des charmes des douceurs
 Des Syrenes du Pole: & qu'en paix ie contemple
 Le lambris estoilé d'un si superbe temple:
 A fin que tout ainsi que nos premiers ayeux
 Recourrent de ta main les loix du cours des ciens,
 Tu me disles un vers, qui grand & beau responde
 Aux grandeurs & beautez des plus clairs feux du Monde.
 Apres que des humains l'ambitieux discord

Il introduit Phalec, qui syana trouué.

Ent

this, the countrie is no where troubled with Crocodiles as *Egypt* is, nor with monstrous long Serpents, or any wilde rauening beasts, as the inner countries of *Affricke* are. And in stead of Gold and Siluer, Pearles and precious stones, which diuers Lands barren of necessary fruits abound with, it hath of Cloath, Woade, Wood, Salt Corne and Wine, euer-growing Mines, and euen vnwasable: Woade and Salt in *Languedoc*; and Salt againe in *Gascogne*; Wine in most places; Wooll and Corne in *Provence* and *Beauuise*; and in euery Prouince, but foure or fve, good store of diuers the said commodities. More there are, but the Poet notes the chiefe only, and such as the neighbour countries and many farre off doe most of all trade-for. Hereby we are taught, and should be moued with heartie thankes to acknowledge the great benefits that God hath bestowed on vs: for the Poet rightly concludes that we lacke nothing but peace, and peace he craueth of the Lord: with whom, and all my good countrymen, I ioyne humble suit from the bottome of my heart, that once againe this Realme (sometime so flourishing) may enjoy a sure, that is, a iust and right Christian peace. *Amen.*

The Pillars, or fourth Booke of Noe.

ETernall, ô, if e're the purest of my minde
Hath beene posselt with heat of any heau'nly winde,
If e're my heart enspir'd with thine high spirits glance,
Hath to thine Altar brought a verse of famous France,
O Father of shining light, ô first Fountaine of skill,
Or now, or neu'r is time, 1 *Thine heavenly fury fill*
And quint: silence my soule, and that some thought diuine,
Base cares abandoning, me lift-vp to the skine.
Time is thou lead me farre from mens cares and alarmes,
That I endronke my sence with heau'nly Syrens charmes,
Embrace with peace and ioy *Vrany* and her sisters,
And view th'all-starry rooffe, that o're this Temple glisters.

To th'end, as heretofore our Elders haue beene taught
By thine owne hand the rules of this high rowling vaur,
Thou prôpt my Muse a verse, whose bewty & state may square
With state and bewty of all heau'ns clearest lights that are,
When th'Earth was seuered by mens ambitious larre.

*Ent ce bas l'univers partagé comme au sort,
 Poncec, le fils, d'Heber, passant chemin rencontre
 Un Pilier, qui, brauache, en la plaine se montre
 Tel qu'un Roc, qui vainqueur du flot-flot importun
 Semble, assis au milieu, faire peur à Neptune.
 Et qui portant un Phare, empêche qu' Amphitrite
 De ses flots ne nous iette és noirs flots de Cocyte.
 Puis en void un second tout semblable en grandeur,
 Mais non point en esfose, & moins encor en heur.
 Car il gist estendu sur la terre esmaillée,
 Baste tant seulement d'une tuile ronillee,
 Au lieu des grands carreaux du l'asse sçonné,
 Et Porphyre eternal, dont l'autre est moënné.*

Quels miracles, dit-il! quelles masses énormes!

*Quels mons faits à la main! quelles estranges formes
 D'antiques bastimens? Toy donc qui tout-sçevant
 Tiens comme sur le doigt les siècles de devant,
 O Pere debonnaire, instrui moy de l'usage,
 Du temps, & de l'auteur de ce inuicé ouurage.*

Heber respond
 que les Mathématiques ayans
 esté aprises par
 Seth à ses en-
 fans, eux pre-
 uoyans la ruine
 du monde dres-
 serent ces deux
 colonnes pour
 résister au feu
 & à l'eau &
 grauerent de
 dans les règles
 & preceptes
 des Mathéma-
 tiques.

*Seth disciple d'Adam, grand disciple de Dieu
 (Commence adonc Heber) ayant appris le lieu,
 Aspect, cours, & grandeur de tant d'estarses flammes
 Qui dorent le séjour des bien heureuses ames,
 L'apprend à ses enfans: ses enfans d'autre part
 Escoliers studieux cultinent ce bel art.
 Car paissant leurs troupeaux sur les herbeuses riués
 Des ondes du Lénant murmurantement vinés,
 Tandis que la douceur du somme abrege-mnis
 Du reste des humains fait dormir les ennuis,
 Et robustes, vinans l'age de trois Cornueilles,
 Ils obseruent du ciel les brillantes merueilles,
 Et sur le pilotis de l'ayeul fondement
 Parfont avec le temps un pompeux bastiment.
 Mais sachant bien que Dieu rauageroit le Monde
 Une fois par la flamme, une autre fois par l'onde,
 (Cabale hereditaire) ils surhaussent, massons,
 La superbe grandeur de ces Piliers beffons,*

Et

3 *Old Heber* on a time with *Phaleg* walking farre,
A pillar found vpright that on the plaine stood-out

As Rock that scornes the Sea assaulting round-about,
And beares a signe in top, to warne least *Amphitrite*
Cast any there to waues of helly-darke *Cocyte*:
He saw not far-aside, another like in masse,
But not in stuffe the same, nor that like happie was;
For on the flowry land Cylinder-wise it lay,
All-only built of bricke and short enduring clay:
Whereas the standing pile was hew'n and framed strong
Of Iasper quarries huge, and Marbl'enduring-long.

What miracles be these, quoth *Phaleg* to his father,
What great enormous heaps? hils handy-wroughen rather:
I wonder what so strange a frame of worke entends;
Say thou (I pray) that hast ykon'd at fingers ends
The monuments of old, ô say for what entent,
When, and by whom, these twins of ancient worke vp-went.

Then *Heber* said, my sonne, of Gods eternall breth
First *Adam* learned all, and he entrusted 3 *Seth*
The compasse, course, and sire of all those flaming boules
That gild th'abiding-place of th'ever-happy soules:
And *Seth* his children taught, they also view'd the skies,
And trim'd and perfected this Art in curious wise,
For, on the sourdy banks of th'casterne hurring streames,
All-out the carelesse night, when other lay in dreames,
They fed their bleating flockes, and liuing many Ages,
Might well the wonders marke of all the shining stages.

And building on the plot of their fore-fathers ground-work,
They raised-vp in time a rich, a faire, a sound worke.
But vnderstanding well that Gods reuenging Ire
Should once the world destroy by wat'r, and then by fire,
(As th'old Tradition was) thus high aboue the land
They rais'd a paire of Pyles with cunning *Masons* hand.

D d

That

Il ouvre le cabinet ou sont les statues des Mathématiques.

Comparaison.

Demande de Phalec.

Les Mathématiques ou sciences liberales. Arithmetique. Geometrie. Musique. Arithmetique avec sa contenance.

Son parement.

Ses nombres dont tous les autres sont composez jusques à l'infini. L'un,

*Et les sont pour long temps loyaux depositaires,
En faueur de leurs fils de cent doctes mysteres.*

*Heber disant ces mots, ouvre subtilement
Vn huis ie ne sçay quel du pierreux bastiment:
Et synui de Phalec y treuve vne chandelle,
Qui a vn snif eternal paist sa flamme immortelle.*

*Comme vn homme priné, qui cent fois escondnit
Par vn seuere Huissier, en fin est introduit
Au cabinet d'un Prince, admire sachenance,
Et iette haut & bas de ses yeux l'inconstance,
Ainsi Phalec s'estonne. O mon Pere, dit-il,
De qui sont ces portraits, qu'un Imagier subtil,
D'un art partout egal, a fait tant agreables,
Que quatre gouttes d'eau ne sont points plus semblables?
Quel est leur equipage? & quels diuins secrets
Sont cachez doctement sous ces outils sacrez?*

*Mon fils, respond Heber, voici quatre pucelles,
Quatre filles du Ciel, quatre sœurs les plus belles,
Que l'Esprit eternal d'un double esprit yflu
Ait engendré iamaï, & nostre ame conceu.*

*Celle-là qui tousiours remue, comme il semble,
Et sa langue, & ses doigts: qui lene, couche, assemble,
Ses gets en cent façons, est l'art industrieux
Qui pent, hardi, conter les medailles des cieus,
Les glaçons de l'Hyver, & les fleurs diaprees
Dont l'odoreux Printemps engbirlande les prees,
Il pare sa beauté d'un magnifique attour
Il a de grands monceaux d'argent tout à l'entour.
Le ciel, comme on diroit, sur sa teste sacree
Verse les clairs thesors d'une pluye doree.
Sarobe est à plein fonds: A sa ceinture pend
Au lieu d'un clair miroir, vn tableau qui comprend
L'honneur de son sçanoir: & maugré tant de siecles,
Garde comme en depost la plus part de ses regles.
Voy de quel caractere on marque l'Vnite,
Racine de tout nombre, & de l'infinité,
Les delices d'Amour, gloire de l'harmonie,*

Pepiniere

That there from throat of Time for their posterities,
They might the treasures hoard of Algrim Mysteries.

4 Thus hauing said, he went vnto the standing Rocke,
And did (I know not how) a secret doore vnlocke:
So went with *Phaleg* in, and to a candle came,
Which with eternall thirst maintain'd immortall flame.

5 As, when a priuate man is through a hundred wayes
Brought by some husher sterne vnto the shining rayes
At length of royall fear, he wonders at the sight,
And glaunces vp and downe his eyes vnstayed light;
So *Phaleg* was amaz'd, and said, O father deere,
What cunning worke is this? whose are these statues heere?
I thinke foure water-drops may scarce be more then they
Th'each vnto th'other like. How strange is their aray?
What secret mystery of heau'nly-learned skilles
Is hidden vnder vaile of these faire vrensilles? (heau'n,

6 My sonne (quoth *Heber*) see foure daughter-twins of
Foure sister-ladies braue, the fairest doubled eau'n
That ere th'Eternall Spirit proceeding one of twaine
Begotten hath, or e're conceiued manly braine.

7 She there, which euer shifts or euer seemes to shift
Her fingers and her tongue, to gather, lay, and lift
Her counters many-wise, is th'Art of Odde and eau'n,
Whose industrie can search and count all th'oast of heau'n,
The winter Istickles, and flowers diapreade,
Wherewith sweet suoury Prime enguyrlands eu'ry meade.
She sets her bewtie forth with rich acoutrements,
And round about her lye great heapes of silver pence;
Heau'n o're her sacred head a shining treasure powers
(Like *Ioue* in *Danae's* lap) of many golden showers.
Her gowne trailes on the ground, instead of glassie plate,
To view her bewties in, hangs at her girdl' a slate,
Which maugr' all force of time for vs here keepeth still
The more part of the rules of her most certaine skill.
See with what manner marke is painted 8 Vnitie,
The root of eu'ry numb'r, and of Infinitie,
True Friendships deare delight, renowne of Harmony,

D 2

Seed-

Pepiniere de tout, & but de Polymnie :

*Non-nombres ain plus que nombre, en qui comme parfait
Tout par puissance gist, lui en tout par effort.*

Le deux.

Voy quel signalistré denote le Binaire,

Le Trois.

Fils premier nay de l'un, premier nombre, & le pere

Des pairs effeminez. Quel de signe le Trois,

Frere aîné des impairs propre au grand Roy des Rois,

Où le nombre & non-nombre amournement entre :

Nombre cheri de Dieu, nombre de qui le centre

Des deux extremités s'eloigne également,

Et qui premier a fin, milieu, commencement.

Le Quatre.

Le Quart, baze du Cube, & quantité qui pleine

Avec ses propres parts accomplit la Dixaine,

Nombre du Nom de Dieu, nombre des Elements,

Des saisons, des vertus, des humeurs, & des vents.

Le Cinq.

L'Hermaphrodite Cinq, qui iamis ne s'masse

Avec un nombre impair, qu'il ne monstre sa face

Tout au premier abord : car cinq doublé cinq fois

Ne fait que vingt & cinq : & quinze cinq fois trois.

Le Six.

L'Analogique Six, & qui, par fait assemble,

Pour composer son tout, tous ses membres ensemble.

Car trois est sa moitié, sa sexte un, son tiers deux,

Et l'un, le deux, le trois font le six, joints entre eux.

Le Sept.

Que le critique Sept, le sept masle & femelle,

Nombre des feux errants de la route eternelle,

Des clairs brandons du Pole, & du sacré Repos,

Et qui tient, bien-heureux, le trois & quatre enclas.

Le Huit.

L'Huit doublement quarré La sacree Enneade,

Le Neuf.

Qui des muses comprend une triple triade,

Le Dix.

Le Dix, qui la vertu de tous nombres conioint :

Le Dix, qui fait la ligne, ainsi que l'un le point,

La figure le Cent, le Mile un corps solide :

Le Dix, qui redoublé peut du bord Atlantide

Nombre la molle arene, & les flots agitez.

Par le souffle orageux des Austres irritéz.

L'addition.

Contemple comme ici plusieurs sommes esrites

L'une sur l'autre à plomb, sont en une reduites.

Seed-plot of all that is, and ayme of Polymnie;
No numb'r and more then numb'r, on all-sides so exact,
It hath in't all by powre, and is in all by act.

See here the Character, that signifieth *'Twaine*,
The first-borne sonne of One, first numb'r and fash'r againe
Of heau'ns effeminate: See here of numbers Odde
That eldest brother " Three, which proper is vnto God;
Wherein no-numb'r and numb'r is sweetly-kissing mer,
Whose two extremities and cent'r are eau'nstly set
Asunder each from oth'r, a numb'r heau'ns fauour winning,
And first of all that hath both end, middle and beginning.
Heer's " Foure, base of the Cube, and that with one, two,
His own contents, amounts iust to the tenth degree; (three,
The numb'r of th'Elements, and of the name of feare,
Of Vertues, Honours, Winds, and seasons in the yeare.
Heer's " Fiue, th'Ermaphrodite, which nere is multiplide
With any numb'r vnau'n, but shewes it selfe in pride
Iust at the first Encount'r; as fiue times fiue we see
Full Fiue and twenty makes, and Fifteene, fiue times three.

13 Lo th'Analogicke Six, which, with his owne content,
Nor mounts about it selfe, nor needeth complement;
For three is halfe thereof, a third two, one, a sixt,
And all the six is made of one, two, three, commixt.

Behold " The criticke seu'n, male, female, eu'n, & odde;
Containing three and foure, and call'd the Rest of God,
The numb'r of clearest brands that fixt are neare the Pole,
And those that guyrding heau'n with course vncertaine roule.
Heer's " Eight the double square, " And sacred nine lo
The sister-Muses holds in triple-triple queere. (heere

17 See Ten, that doth the force of numbers all combine;
As one sets downe prickte, ten drawes in length the line,
An hundred broads the plaine, a thousand thickes the bulke;
So by redoubling ten, the ballast of an hulke
Or all the sand is summ'd vpon th'Atlantike coast,
Or all the swelling waues that angry winds haue tost.

18 See here how diuers summes, each right o're other set,
Are altogeth'r in one by rules of Adding met;

D d 3

How

La Soustra-
ction.

La multiplica-
tion.

La diuision.

3. Geometrie
& la conte-
nance,

Son habillem-
ent.

*Voy comme d'un grand nombre vn petit on extrait,
Comme vn nombre petit, multiplié, se fait
A pen pres infini. Et d'autre part aduise
Comme en maints parcelle vne somme on diuise.*

*La vierge au front terni, la Nymphe au dos vinté,
Qui, triste, contre terre a tousiours l'œil planté,
Et qui, comme en droit, d'une verge seauante
Imprime quelques traits dans l'arc en mouuante :
Qui porte vn beau manteau de Torrents chamarré,
Recamé de fin Or, de cent fleurs bigarré,
Parsemé d'arbrisseaux au verdissant feuillage,
Et frangé de l'azur d'une mer soufre-orage ;
De qui les bordequins poudreux & deschirez
Monstrent qu'elle a couru les climats alterez,*

1. *Thine heavenly surie.* That is *Inspiration* ; a word well taken among the Poets, who say, *Est deus in nobis, agitante calicimus illa*. The Prophets also, swayed by the Spirit of God, had their extraordinary motions, extasies, and rauishments ; which were holy possessions and inspirations : yet such suffred not the inspired seruants to wander from the way of truth, howsoeuer they had their spirits then raised farre aboue condition of all worldly things. The Poet then craues that the holy Spirit might be present with him, after a speciall manner, to raise him vnto the heauens, where he may learne to sing worthy so great a subiect, as he now takes in hand. The Muses are all sisters of *Vrania*, whose proper office is to treat of heauen and heavenly things. By *heauenly Syrens charmes*, he means the Harmonic of the Spheres ; whereof hereafter. He saith also that our Elders, that is, *Adam* and his sonnes, were taught, by the hand of God himselfe, rules of the course of *Hesuen* ; that is, the knowledge of *Astronomie* : which is very likely, because the wit of man was not able to attaine to things of so high a nature, without some extraordinarie helpe and fauour.

2. *Old Heber.* *Iosephus* in his first booke of Antiquities, toward the end of the second chapter, speaking of the children of *Seth*, is of opinion that they first inuented *Astrologie* ; and applied their mindes to know the course and motion of those heauenly bodys : And to the end their inuention should not be forgotten, or perish before it was knowne, (*Adam* hauing foretold that all things should be destroyed, once by water, and againe by fire) they erected two pillars ; one bricke, another stone, the better to withstand the water ; and graued, and set therein the records and rules of their inventions, for posteritie to learne. The pillar of stone some say is yet to be seene in *Syria*. This doth *Iosephus* report vpon heere : say : which the Poet termes an *old Tradition*, or *Cabala*. These *Iosephus* thrusts in many things among his Antiquities, that haue no good ground, but are taken vpon trust of the Caballists and

How by abating here the lesser numb'r is tride
 From out the more ; and here how small ones multiplide
 Waxe almost infinite : and then how counter-guided
 Into as many small the greater summ's diuided.
 This Nymph that sadly frownes, with back & shoulders bent,
 And holds her stedfast eye still on the ground intent,
 And drawes, or seemes to draw, with point of skilfull wand
 So many portraitures vpon the mouing sand,
 In mantle of golden ground with riuers chamleted,
 With many embroydred flow'rs all-ouer diuercted,
 Emboist with little trees, and greeny-leaued slips,,
 And edg'd with azur-frenge of some sea bearing-ships ;
 It is Geometrie ; her buskins dusty and rent
 Shew well she trauell'd farre, and o're the Climats went

and Rabbin ; who neuer considering the maiestie and sufficiencie of holy Scripture, thought to helpe out and adorne it with fillets and labels of their owne. Many learned men thinke that Noe and his sonnes had the Arts well setled in their mindes : and the Arke is a sufficient prooue of Noe's skill in Arithmetike and Geometrie ; but the Reader may, if he will, ascribe the inuention to Noe's predecessors : so doth the Poet, following the opinion of *Iosephus*. For the rest, he giues the whole discourse of Mathematicks to *Heber* and *Phaleg* ; because, the earth being in their time diuided, it was requisite that these Arts were knowne, to be carried every way for comfort and helpe of Colonies, in peopling the world. *Cylinderrwise it lay*. (So I translate) that is, along the ground like a rouller ; supposing the waters had ouerthrowne it.

1. *Seth*. *Polidore Virgij*, in his first booke de *Inuentariis rerum*, chap. 14. 17. 18. & 19. speaks of the first finders-out of the liberall Sciences, alleging the testimonie of diuers Authors. But it came neuer into his minde to deriue all from the spring-head, as here the Poet hath done, who shewes, with great probability, that *Adam*, being endowed with excellent knowledge of hidden things concerning both great and little world, taught it his sonne and schollar *Seth*, and others that conuersed with him ; who also conueyed it ouer to their descendants. And this was not hard to be done, considering the long life of them all. So the true *Calaba* of inheritance left to posteritie, was the instruction which they receiued one from other by word of mouth ; and this might be so continued from father to sonne, as it need not be graued in brick or stone. But since the Poet was content to set-out the opinion of *Iosephus*, rather then his owne ; he say no more against it. The meanes and order kept by *Seth's* posteritie, to continue the knowledge of the Mathematicks, was not all of one sort ; though the Poet propounds but one, which was very likely.

4. *That having said, he went.* That is, *Heber*. Poets, mistaking sometime the certaine truth, are wont yet to stand-vpon that is likely; wherefore this our Author, hauing before spoke of the pillar of stone, which stood still vpright, brings-in *Heber* opening the doore thereof by a sleight, and finding therein a burning lampe or candle. This secret of burning lamps of some vnquenchable stone, or other matter of that nature, hath bene vied in the world long agoe; and proued true by diuers ancient sepulchers found vnder the ground. *Soloni* in his 12. chap. saith there is in *Arcadia* a certaine stone of the colour of Iron, which once set a fire cannot be quenched, and therefore is called *Achylas*, which signifies as much. *Plutarch*, in the beginning of his booke *De cessante Oraculorum*, saith as much of the vnquenchable lampe in the Temple of *Jupiter Hammon*; which was the most ancient, and of most renoume among the *Chamites*, who soone fell from the true Religion. *Plinie*, in the first chapter of his 19. booke, tells also a great maruaile of a kinde of linnen cloth which consumes not in the fire. I thinke the immediate successors of *Adam* and *Noe* had knowledge of many secrets in Nature, which we now would thinke incredible, impossible, or altogether miraculous, if we saw the experience thereof.

5. *As when a private man.* By an excellent comparison the Poet here describes the affection that *Phaleg* had to vnderstand these things; and so makes way to his discourse of the Mathematicke Arts; which he saies to be sisters, and one much like another; because they are all composed as it were of numbers, concords and proportions, which by Addition, Multiplication, Substraction, and Diuision, doe bring forth great varietie of rare and dainty secrets.

6. *My soune.* He shewes in few words the iust commendation of these Liberrall Sciences, called here *Virgins*, because of their simplicitie and puritie: Daughters of Heauen; because they are placed in the vnderstanding, the principall facultie of our soule, which is from Heauen; through the vnderstanding adorned with Mathematickes, doe many times bring forth effects, which depaert farther and farther from their spring-head; and so by little and little fall among the *Mechanicks*, or *Handycrafts*. He saith also further, that these foure Sciences are the fairest, which that one Spirit issuing from two, (that is, the Holy Ghost, proceeding from the Father and the Sonne) did euer beget, or mans soule conceiue: he speaks this only of such gifts as the Holy Ghost hath imparted vnto men, for the maintenance of their societie. For what were the life of man, if it had neither number, waight, nor measure; neither sight, nor hearing well gouerned? as (needs) it must be while it wants the Mathematickes: whose due praise and profit ensuing, with what other Arts depend thereon, you may reade at large in the Prefaces before *Euclid*; especially in one of *Christopher Clavius*, and another of our English *Iohn Dee*.

7. *She there.* The learned differ concerning the order and disposition of these foure Arts: some set *Grammatic* in the first place, *Aritmetick* in the second, *Musick* in the third, and *Astronomie* last. Others cleane contrary. Our Author hath followed the most received opinion. Reade *Scaliger* against *Cardan*,

Carden, Ebor. 311. The chiefe thing is to consider well the bounds and coherences of these Arts, that we neither confound nor sever them among themselves, nor mingle them with others: for, this doing sometimes hath brought most dangerous errors both into Church and Common-wealth. To proceed: In this description which the Poet makes of Arithmetikes both habit and gesture, we may see what is required to the right vnderstanding that abstract Arte; now adayes farre out of the way, or soyled with greffe materials.

8. *Vnitie.* In fortie verses, or thereabouts, the Poet hath set downe the grounds of infinite Arithmetickall secrets. He that will search what the ancient and late Authors haue written, shall finde matter enough for a good thicke booke: I speake here but briefly, so much as may serue for vnderstanding the text, leauing the rest to a larger Commentarie. First, he calls *Vnitie*, or *One*, the root of all numbers; because every number, great and small, riseth from *One*. Secondly, he calls it also the root of *Infinite*, for the greatest numbers, and such as vnto vs are vncountable or infinite, what are they but multiplied Vnities? Thirdly, he tearmes *Vnitie*, *True friendship* *deare delight*, because the faithfull loue delights in one onely, and seeks no more. Fourthly, *The renouew of Harmonie*, which tends to one sweet consist of diuers voyces. Fifthly, *The first-plot of all that is*; because by one spice or kinde, of man, beast, fith, fowle, &c. was filled the whole world. Sixthly, he calls it the *Aime of Politie*. I thinke by this he meanes the intent that all learned men haue, in their discourses by word or writing, to tend alwayes to some one certaine point or end, as the only marke they aime or leuell at. Let the Reader finde out some better note hereupon; for mine owne scarce contents me. Seuenthly, this *Vnitie* is said to be *no number*; because a number (taken as it is commonly for a name of multitude) is composed of many vnities: and *more then number*, because it giues a being to all numbers; and thus it hath a power to comprehend all numbers, and is actually in all. Let vs adde a word more to the praise of *Vnitie*: God is one, and the Church, of many gathered together, is but one; yea there was but one Creator, one world, one man; for of him was the woman framed; one language before the confusion of Babel; one Law, one Gospell, one Baptisme, one Supper of the Lord; one hope, one loue, one Paradise, one life euerlasting. Concerning the diuers significations of one, and other numbers in holy Scripture, I forbear to speake; because the Poet makes no plaine mention thereof. But this I note further; that out of these verses, so artificially couched together, nothing can be drawne, which may any way seeme to fauour their vaine speculations; who goe about to build vpon numbers the rules of Religion; and such as are of force to establish or overthrow Common-wealths: and least of all hath any support or relyance for Arithmetickall Cheaters, Magicians, and other like mischiefes of the world; who abusing the passages of holy Scripture, where numbers are vied, thinke they haue found therein the way to foretell what is to come; or power to raise vp Spirits; and in a word, to practise many things vnlawfull; which the curious and profane haue taught by their bookes published in Print:

but let their names bee buried in euertlasting silence.

9. *Twaine*. The Pythagorians called the number of two or twaine, *Iffis* and *Dianis* because as *Diana* was barren (saith *Plato* in his *Thorietas*) so *Two*, being the head and beginning of Diuersitie, and vnlikenesse, hath no such power, as other numbers haue. It is the father of numbers Euen, which the Poet calles effeminate, because they bring forth nothing; but are cause rather of the ruine of *Vnitie*. For, to diuide a thing, is to destroy it, as *Aristotle* argues very punctually in the eight Booke of his *Metaphysicks*. *Plutarch* in his Treatise of the Soules creation, saith that *Zorast*, the Master of *Pythagoras*, called *Two* the mother of Numbers, and *One* the father; whereof he yeelds a reason, which our Author hath in a word.

10. *Three*. Some account *Three* the first of all numbers; for, as for *Two*, the *Pythagorians* doe not vouchsafe it the name of a number; but call it a confounding of *Vnities*, which are (to speake properly) no numbers, but the roots and beginnings of numbers. I will say nothing here of the praise of *Three*, set downe by *Plutarch* in his Treatise of *Iffis* and *Offis*, and elsewhere; nor yet what say the Poets; whose Chiefe hath this; *Numero Druimpare gaudet*; meaning not an odde number whatsoever, as *Five* or *Seven*, but only *Three*, which is the first of all the odde numbers, and makes in Geometry, of three surfaces only, the first body that hath length, breadth, and thickness, called a *Triangle*. The *Pythagoreans* call this kinde of *Solide Minerva*; and in their purifications and washings, doe vse much the number of *Three*. *Virgil* also toucheth vpon this secret in the 6. of his *Aeneids*. Thus, *Idem ter fociis parâ circumdatis undâ*; and in the first of his *Georg.* thus, *Terq; nouas circumfusus eat bosq; fruges*. And *Ouid.* 2. *Fast.* thus, *Et digitis tria thura tribus sub limine panis*. And in the 6. *Proimâ arbutus poples ter in ordine tangit Frondè, ter arbutus Lmna frondè nucat*. Infinite authorities haue we to this purpose: to name one, *Plinie* saith, (in translating, I leached out the place) *Nat. Hist.* 25. 4. *Ter nâ di spueri deprecatione in omni medicina mos fuit, atq; ex hoc effellus adinuenire*. But for as much as this, and the like fauours of superstition and witchcraft, I leaue it; and for beare also to shew further how curiously some apply this number vnto diuers mysteries of Religion; contenting my selfe onely to expound the Poets words. First, *Iace* saith it is a number proper vnto God, and I thinke he means it of the holy Trinitie; *Father, Sonne, and Holy Ghost*, which is one true God: for of nothing else can it be said, that *Three* are *One*, and *One* is *Three*. Againe, he saith it is the eldest brother of all the Odde numbers, but of that wee spoke before. Thirdly, he saith that in this number *Three* is No number and Number well met. Then he saith further, it is a number well beloued of Almighty God; I translate it *Heauens famous meaning*; and it hath respect either to the fore-alleged place of *Virgil*; or rather to the effects that God worketh in his creatures, which would make a large Commentary: for the number of three hath bene obserued by some in the Order of Angels sent downe vnto Men; in Men themselues, in Sciences, in Vertues and other things so many, as can hardly be numbred. Moreover, he saith the number *Three* hath a Center and two Extremities of equall distance one from another;

other: which is easie to be vnderstood, for the Center of *Three* is the second *Part*, which is equally distant from the first and the third, and by this reason also is it the first of all numbers, that hath End, Middle, and Beginning, which is also very plaine to conceiue.

11 *Four*. The Cube, or perfect Square body in Geometric, hath a piederfall, or base of foure corners, and is the most perfect of Solide bodies, representing steadfastnesse, continuance and vertue; whereof came the proverbe of *Homo quadratus*; not square faced like the *Chinois* (*Trigault*, in *expede one Iesuitica*) but a man disposed and dealing squarely; a man sound, constant, and vertuous. Reade *Plerius* his Exposition of this number, with the rest, before and after it. I haue said much thereof in my Commentaries vpon the Quartaines of *le Sieur de Pyrene*. Expof. 39. where he saith, that *Truch* is framed of a perfect Cube. Now to the rest of our Poets words. Secondly then he ascribes to the number of *Four* this property, that with his owne contents, which are one, two, three, he makes vs Ten; this is plaine. Thirdly, he saith it is the number of the name most to be feared, that is, the name of God. For the *Hebrues* write the name of God with foure letters, and say it is vn-vtterable, and pronounce euer *Adonai* for *tebous*, which name the Diuines call *Tetragramaton*. *Iohn Renalin* hath discoursed largely thereof in his *Cabala*, and in his bookes *de Verbo Mistic*. Other Nations also haue giuen to God a name of foure letters. The Assyrians *Adid*, the Egyptians *Amun*, the Persians *Sye*, the old Romans *Aus*, the Greekes *ΘΕΟΣ*, the Mahumetans *Alla*, the Goths *Thor*, the Spaniards *Dios*, the Italians *Idio*, the Germans *Gott*, the French *Dieu*. I passe by the names *Adon*, *Aino*, *Ialo*, *Iesu*; as also what some haue inuented vpon the names of *Cain*, *Abel*, *Seth*, *Enos*; for they haue written herein very much to little purpose. The Spirit of God would haue vs rest vpon the substance of things, not vpon the number of letters vsed in thier names. For the fourth commendation of this number, he saith it is the number of the Elements, to wit, the Earth, the Water, the Aire, and the Fire: whereof thus *Ouid. Metam. 15. Quatuor aeternis genitalia corpora Mundus* Continet &c. And in his first booke more distinctly: *Igneus conueni vis & sine pondere calis. Emicuit summo; leui filis legit in arce. Proximus est Aer illi leuitate lacoque. Denfur his Tellus, elementis grandia traxit, Et pressa est gravitate sui. Circumfluminae Flumina possidet solidumq; coercent orbem.* For the fift, he saith it represents the four Seasons of the yeare; the Spring, Sommer, autumn, and Winter. For the sixt, he compares it to the foure Cardinall Vertues, Iustice, Fortitude, Temperance, and Prudence. For the seventh, to the Humours of Mans bodie, Blood, Collic, Phlegme, and Melancholy. For the eight, to the principall Winds, East, West, North, and South. Let me say moreover, that the *Pythagoreans* (as *Macrobius* reports) had this number in so great esteeme, that they were wont to sweare by it.

12 *Five*, or *Erumptradite*. So called, because it is composed of the Feminall *Two*, and Masculine *Three*, which is the first Odd number. That which I sheweth, how this number multiplied alway shewes it selfe, is easie. *Pitarich* (*de Cessatione Oraculorum*) and vpon the Title of *Ar*, in the

Temple at Delphos, telleth great wonders of this number of Six.

13 *The Analogicke Six.* Saint *Augustine* in his fourth booke, *De Trinitate*, and in his fourth booke also, *De Genesi ad litteram*; and *Hugo de S. Villore*, in his booke, *De Sacramentis*, both say the number of Six is a perfect number, because it is composed of his owne proper parts. For the Diuisors of Six (besides the *Præter*, which diuides all numbers by themselves) as 1, is in Six six times, and so of the rest) are 6, 3, and 2. Divide then Six by Six, the *Quotus* is 1, diuide it by 3, the *Quotus* is 2, diuide it by 2, the *Quotus* is 3, that is a Sixt part, a Third, and a Second, which 1, 2, and 3, being put together, make up againe the whole Six, which procures it a perfect number. Other number (the most) thus examined, a. c. found more or lesse than their parts. As the Diuisors of 10. are 10. 5. and 2. Ten is in ten once, Five is in Ten twise; two is in Ten fiftie times, so the *Quotus* of Ten thus diuided, are 1. 2. and 5. which adied make but eight, two lesse than the number diuided. Whereas the Diuisors of 12. being 6. 4. 3. & 1. The *Quotus* of 12 diuided by twelue is 1, by six 2, by foure 3, by three 4, by two 6, and these *Quotus* 1. 2. 3. 4. and 6. make a Totall of 16. which is foure more than the number diuided. Some say then that, Six being the first perfect number, and answerable to his owne parts, therefore it pleased God to create the World in six daies, to shew that all was perfect; nothing more than need, nothing lesse. So by good right is this number termed Analogicke, that is, proportionate, and answerable in all points to it selfe; as hath beene shewed.

14 *The Criticke Seuen.* First, the Poet calles *Seuen* a Criticke number, as much to say as *iudging* of a matter. For that on the seventh day Physitions are wont to iudge of a disease to life or death: though sometimes, where a strange and resisting nature is, they double the number, and awaite the fourteenth day; which is (as saith *Hippocrates* in his *Aphorismes*) the termie of diseases, that are simply acute or sharpe. If the maladie passe this day, it is commonly seene that it continues to the one and twentieth, which is a third Seuenth. Looke what *Galen* saith in his bookes *De diebus Criticis*; and what *Censorinus* in his booke *De die Natali*; as also what the Physitions hold concerning every Seuenth and Climaſtericall yeare, as of the nine and fortieth, composed of seuen times seuen, and the sixty three, of nine times seuen. In the second place the Poet calles this number Male and Female, because it is made of an Eauen and an Odde, three and foure: hereof see *Spaliger* in his 365. *Exer.* against *Cardan.* In the third and last place, he commends it for the number of the Planets, and of the holy Rest-day; because the Lord rested the seventh day, and hallowed it.

*Et les terroirs du Nord y est la Geometrie,
Guide des artisans, mere de Symmetrie,
Ame des instruments en effect si diuers,
Loy mesme de la Loy qui forma l'Vniuers.*

Seu instrumens.

Se ne voy rien qui poids, que compas, que mesures,

Que

15 *Eight the double Square.* The smallest *Latius* of any Square-number is two, which multiplied by it selfe makes againe foure, and the same againe multiplied by the *Latius* two, is eight, which is the first *Cube*, and double the first Square. Some haue played the subtil Figure-fingers with the *Greeke* name of our Saviour *Iesus*, and found it to make 888. to wit, eight Vnities, eight Tens, and eight Hundreds; applying also thereto certaine Prophecies of *Sy'las*, but I leaue this subtill deuiſe, ſinſee the Poet giues me no occaſion to handle it.

16 *And ſixed Nine.* So ſtiled for the number of the Muſes; though otherwiſe in Muſike this number makes a diſcord; and the Aſtrologers call it a ſiniſter number, and ill-betokening. In the *Theogonie* of *Hesiodus*, and in *Purſe*, where he ſpeakes of the nine turnings of the infernall Riuer *Styx*, ſome are of opinion that it represents the diſagreeing Complexions of Mans bodie. See the *Hiſtoriques* of *Iohn Pierius* in his 37. booke.

17 *Ten.* Of this number *Ouid* in his booke, *De Faſtu*, ſpeakes very properly; *Semper adſequa decem numero crescentia venitur Principium (ſuſcepſiſſimū) inde nona.* But to our Poet. he ſaith it contains in it ſelfe the force and vertue of all numbers, either ſimply, or by multiplication; as it is plaine in the Text. Againe, he ſaith it is like the Line in *Geometrie*, becauſe it is the firſt that makes a length, for all that goe before it are expreſſed by ſingle Characters, as 1. 2. 3. 4. 5. 6. 7. 8. 9. and ſo ſtand like prickes or points not flowing to a Line; but Ten hauing alwaies one other Figure or Cyl her ioyned vnto it, the ſſe-out into length, and ſo makes (as it were) a Line in *Arithmetike*; beyond which Line there is no proceeding, but by multiplying this Ten againe, and ſo forth to the greateſt number that can be giuen, which may ſurmount the waues, or ſands of the ſea. *Forcelin* in his *Arithmetick*, and others, beſides thoſe of old, haue ſhewed the manner how. But *Archimedes* wrote thereof long agoe, and entituled his worke *De numero arenae*. And ſurely by the multiplication of Ten it may be done. Let them examine or trie it that haue leiſure; or rather let vs all leaue this to him that made all things in number, weight, and meaſure; who onely knowes the number of the Starres, with all things paſt, preſent, and to come.

18 *See here.* He ſpeakes of the foure fundamentall Rules of *Arithmetick*, Addition, Multiplication, Subtraction, and Diuiſion; where-out doe ſpring an infinite ſort of braue and pleaſant ſecrets, which the Maſters of this Art haue plainly ſet-downe in their bookes. ſinſee then the Rules aforeſaid are, or may be, well knowne to all men; I ſay no more of them, but goe-on to conſider what our Poet ſaith of *Geometrie*.

Of North and Southerne Pole; painfull *Geometrie*,
The guide of Artifiſans, and mother of Symmetrie;
Life of thoſe instruments ſo diuers-vſuall
And law eu'n of the law that framed all this All.

20 *Behold her's* nothing elſe but compaiſe, meaſure, weight,
Ee 3 Rules,

effets &
races,
igne.

Triangles.
Quadrangles
& figures au-
tres geometri-
ques.

Le Cercle.

Les figures so-
lides.

Le Rond, figu-
re parfaite,
& excellente
entre toutes
les autres,
par diuerses
raisons icy mar-
quées claire-
ment par le
Poëte.

Que regles, que niveaux, qu'esquies, que figures.

Regarde comme ici iadis l'ouvrier subtil

A tiré dextrement une ligne à droit fil:

Les Triangles guerriers, les maisons Quadrangles,

Et cent autres façons de formes à plus d'Angles,

Droits, mouffes, ou pointus. Remarque en cest endroit

Celle-là, dont iamaïs le trait ne glisse droit:

Comme la limaceuse avec la serpente:

Et la figure d'encor des seaux tant vantée,

Le Cercle compassé, dont l'arrondissement

Est du centre par tout distant également.

Mesure ici de l'œil les figures Solides,

Cubes, Dodécédrons, Cylindres, Pyramides.

Admire ici le Rond, image de ce Tout,

Qui tout en soy compris, n'a ni milieu ni bout:

Perfection de l'art, & l'honneur de ses freres,

Merveille contenant cent merveilles contraires:

Immobile, & mobile: & connexe, & creusée:

Oblique en son contour, & du droit composé.

Voy qu'il n'a pas si tost commencé sa carrière,

Qu'il marche en haut, en bas, en avant, en arrière:

Et que d'autrui poussé ne se meut seulement,

Ayant esmé ses voisins de son esbranlement.

(Le Ciel en est témoin.) Qui plus est comme il semble,

Lors qu'il est en repos, de tous costez, il tremble,

D'autant qu'il n'a qu'un point pour baze & fondement,

Et que de toutes parts il panche inégalement

D'une de ses montées. Et toutesfois la Boule,

Sur qui nous habitons pendue en l'air, ne croule:

Car elle est le moyen des concentriques corps,

Qu'aucun angle ou sorjet ne presse par dehors.

Les autres corps iettez dans le vague, figurent

Autres formes qu'ils n'ont: mais les traits toujours durent

Semblables en un globe, à cause qu'il n'a point

Part qui ne soit pareille aux autres de tout point.

Puis après tout ainsi qu'és loges Amblygones

Se rangent plus de corps qu'és maisons Oxygones,

Rules, plommes, squiers, shapes: See vnd'r a line drawne
(straight

The soldiour Triangles, and th'architect Quadrangles,
With hundred other shapes of more increased Angles,
Sharpe, blunt, or falling right; Loe here two crooked lines,
One like a crawling Snake, one like a Dodman twines:
Lo many crooked shapes, and here, of all the rest
The Circle in fauour most with eu'ry learned breast;
Whose roundell doth it selfe right-equally display,
And from the Center stands like distant euery way.

21 Here measure with thine eye all manner *Cors-solids*,
The Cubes, Dodechedrons, Cylinders, Pyramids; (hend,
And wond'r here at the " *Globe*, which all doth compre-
So like the world it selfe, and hath nor mid, nor end:
The highest point of Art, and top of all his kynt
A maruaile that containes much counter-maruaile in't:
Mouable and immouable, inward-bent and bent-out,
Composed of a straight, yet crooked round about.
Behold, at any time when on a plaine 'tis throne,
It downe and vpward stirs, back, forward, all in one.
Nor stirs it all alone when cunning force it moues,
But neighbour mouables proportionally shoues;
As by the heau'ns appears; nay more, though still it bide,
It seemes to threat'n a fall and shake on eu'ry side:
Because a point is all it hath for standing-place,
And halfe on eu'ry side hangs o're so small a base.
And much more wond'r it is how this great earthie ball
Whercon we dwell, sans-base, hangs fast and cannot fall
Amids the yeelding ayre: it selfe is (out of doubt)
The commyd bodies midst, that are not pre's'd without.

All bodies other-shap'd, into the water cast,
Make shapes vnlike their owne; but alway round do last
Th'impressions of a Round: because it cannot strike
With any diuers part, all are vnt'all so like:

Beside as moe may stand in houses Amblygons,
Then can in equall-bought of any Oxygons;

Because

*Vieu que les angles Droits, & les angles Aigus,
 Dont moins eslargissant leurs jambes, que l'Obtus :
 Le Rond non autrement en sa mouffe closture
 Contienira plu de lieu que toute autre figure,
 Les autres corps choquez se rompent aisément,
 D'autant qu'on trenue en eux fin & commencement:
 Qu'ils ont des aspretez, des plus, des commissures:
 Mais le Rond est sans coins, sans pointes, sans ioinsflures,*

La quarreure
 du Cercle &
 le redouble-
 ment du Cube.

*Sur tout, mon cher Phalec, bande ici tes esprits,
 Et compren deux secrets de peu de gens compris,
 N'en ds cents fois remontré, & cruelles tortures,
 Qui sans fin geineront les Escholes futures,
 La quarreure du Cercle, & le redoublement
 D'un corps qui soit quarré par tout également,*

Certitude de
 la Geometrie,
 qui a inuenté
 mille viltetez
 a la vie hu-
 maine.

*Plus dur que dans l'air ain tien pour samais granees
 En ton fidele esprit cent regles non prouuees
 Par foibles arguments, par syllogismes vains,
 Ains dont la verité se touche de nos mains :
 Science sans dispute : & qui mere seconde,
 De miracles nouueaux remplira tout le Monde.*

Les Moulins.

*Par elle le flot bas des ruisseaux fontaniers,
 Comme les foibles vents, serviront de Menfuiers,
 Et le grain ecrasé dans la rouante presse
 Payera ce qu'il doit à sa chiche maistresse,*

L'artillerie.

*Par elle le boulet fumeusement vomy
 Par un gosier d'air ain contre un mur ennemy
 Broiera, tonnerrenx, les rochers mesme en pondre,
 Et rendra par son bruit contemptible le foudre,
 Par elle les cerceaux d'un favorable vent
 Tireront du Bresil inq'an riche Lenant,
 Puis des flots Afriguains inq'aux glaçons de Thyle
 Un Palais de Sapin, ou plustost vne ville :
 Et le Pilote assis remuera promptement
 Avec un court lenier tout ce grand bastiment :*

Le Gouver-
 nail & equip
 page des na-
 uires.

L'imprimerie.

*L'Imprimeur en un iour fera plus de volumes
 Que le subtil tranail de mille doctes plumes :
 Vne Grne à bastir vandra cent crocheteurs :*

Because the sharpe and right take not so large a stride
As corner blunt; so doth the Round in cloyster wide
More hold then all the rest.

And other bodies breake
With eu'ry knock, because they haue both bay and peake,
Beginning, end, and ioynts; whereas the bodie round
Is creastlesse, cornerlesse, and eu'ry-side-way found.
Son, summon here thy wits, and marke that few haue found,
23 The doubling of a Cube, and squaring of a Round:
Such hundred-folded knots, such hidden mysteries,
As shall troubl' all the schooles of our posterities.

24 Keepe faster then in brasle for euer graun in minde,
In faithfull minde, these rules, which thou shalt proued finde,
Not by vaine syllogismes or probable arguments;
But whose vndoubted truth appears eu'n vnto sense:
An Art of certainties, whose euer-fruitfull wombe
With wonders new-deuis'd shall fill the world to come.
25 By her the gentle streame, by her the feeble winde,
Shall driue the whirling presse, and so be taught to grinde
The graine of life to meale; that with increase it may
Vnto the sparing Dames all that is due repay.
By her the brasen throat shall vomit Iron balles,
With smoake and roaring noyse, vpon besieged walles:
The force whereof shall rent the hardest rocks asunder,
And giue more fearefull thumps then any bolt of thunder.
By her the borrowed wings of some assisting winde
Shall beare from our Breile vnto the rich East-Inde,
And to the frozen Sea from Affricks boyling flood,
A jogging towre, or eu'n a floating towne of wood:
Wherein the Pylot set shall with a leauer light
Most huge waight easily moue, and make all coast right.
So shall one Printer worke more learned sheets aday,
Then eu'n a thousand hands of ready-writers may:
One Crane shall more auail'e then Porters many a score;

La Grue &
autres machi-
nes.

Le Rayon &
autres engins
pour mesurer
promptement
toutes hau-
teurs, largeurs
& profondeurs.
Les horloges.
Les images de
bois parlantes
artificiellement
& autres in-
ventions mer-
veilleuses,

*Un Rayon mesureur, mille ailes arpenteur,
Pour partager la terre en climats & ceintures,
Et la grandeur du ciel en huill fois six figures:
L'eau, le sablon, la verge & des rouets les tours,
En quatre fois six parts divisant les iours:
D'une image de bois fourdra quelques parole:
Un globe contiendra les miracles du Pole:
Les hommes se guidans par le vuide des airs,
D'un temeraire vol traverseront les mers,
Et lon ne doute point, que si le Geometre
Treuve vn autre vnivers pour a son aise y mettre
Ses pieds, & ses engins, que comme vn nouveau Dieu
Il ne puisse porter ce Monde en autre lieu.*

19. *Geometrie.* Shee is described as a Nymph that frownes, or hath a wrinkled forehead: because the studie of this Art is very painfull, and makes the student waxe old apace; and crookbackt also, by reason of their much stooping downward, to measure and compasse their plots. Shee is sad and looks stedfastly on the ground: because all hard works make men pensive and full of care. *Geometrie* especially, which causeth a man to fix his eye wholly upon that he goes about. Shee hath a wand, or straight rod, also in her hand, wherewith shee draws certaine figures and shapcs in the dust, for that in this Art, about others, must be demonstrations vsed, without which the Theoremes and Propositions cannot be vnderstood. And for as much as Shee measures the whole Earth, the breadth and deepeesse of Rivers, high Mountaines, low Valleys and Mines, with pleasant Medowes, prospects of Seas and Climates from one end of the world to the other; therefore hath the Poet her so apparell'd, as we see in his verse. Furthermore Shee is called the Guide of Artisans; because they without her can doe nothing answerable to the expectation of an vnderstanding eye: and in this respect also is shee called the mother of Symmetrie, or proportion, requisite in all Crafts Mechanicall; yea the soule or life of all those different instruments, which without due measure and proportion would doe more hurt then good, as we finde by experience. Whereas shee is called, *The laweuen of that law which framed all this All*: the Poet hercin expounds well that saying of Plato, That God exerciseth *Geometrie* from day to day. This *Alibates* well significth that those words, *And God saw all that he had made was perfectly good*: and the Wiseman in those, *God made all things in number, weight and measure*: as indeed a man shall not finde any creature, small or great, in heauen, earth, or Sea, that is not made (as it were) by the rounding-toole, weight-beame, and squire; by the compasse, leuell and perpendicular of an infinite wisdom.

20. *Here's making ass.* First he shewes the tooles and instruments necessarye.

And then a thousand men one Staffe shall profit more
To measure-out the fields; to part th'earth into lines,
And all the cope of heau'n int' eight and fortie signes:
So shall the war'r, and sand, the Style and clock in towers,
Most euenly part the day to foure and twentie howers:
An Image made of wood some voice shall vtter plaine;
An artificiall globe heau'ns wonders shall containe:
Men through th'ayres emptinesse their bodies prying right
Shall ouer-mount the Seas with bold-aduentring flight.
And doubtlesse if the wise Geometer had place
To plant his engins on, and stand himselfe in case
To stirre them at'r his Art, so could he thrust and shoue,
That like some pettie-god the world he might remoue.

cessarie for the practise of *Geometrie*: then draughts of one dimension, as of length only: to wit, Lines straight, for Opticks and planting of Ordinance; and crooked, for mynes, wayes vnder ground, and Labyrinths; as we are taught by the storie of *Theseus* and *Ariadne*. Thirdly, shapes of two dimensions; as of length and breadth also; to wit, Triangles for commanders in warre, to range their battailes thereby; Quadrangles, for building, because they are most sound and fast-standing; and other figures, wreathed, bulked, longer-one-way-then-other; Ovals, Lozenges, and Rounds; all which are set-downe particularly in the Commentaries of *Candales*, *Pellitier*, *Clavius*, and others vpon *Euclide*.

21. *Here measure.* In the third place hee propounds certaine figures, called Bodies solide; because they haue both length, breadth, and thickness. As the *Cube*, fouresquare euery way, like a dye; the *Dodecaedron*, of twelue corners or angles; the *Cylinder*, long and round like a rouller; the *Pyramid*, which hath three or foure corners in base, and but one about in point. These foure, together with the *Sphere* (which is round through all dimensions) are called the fise Bodies regular; whereof *Euclide* and his Expositors haue spoken at large in their sixt booke: as they haue also many propositions touching the same before.

22. *The Globe.* This is a kind of Geometricall Solide most excellent and perfect aboue all others; as all men, that haue written thereof, doe plainly declare: whom the Poet here also followeth. Their chiefe reasons are, 1. That it hath the same fashion and shape, that the world hath. 2. That it hath neither beginning, mids, nor end. 3. That it is moueable in place, and immoueable out of place. That it is concave and conuex, which is as much to say, as Inbent and Out-bent, or crused and bulked; that it is made of straight lines, meaning the diameters, and yet crooked round about, as is the surface thereof; that it moueth euery way at once, vpward, downward, backward, forward, rightway, leftway; that it swaies and moues with it, ac-

cording to proportion, all round bodies next it : This we may well perceiue by that beauen called *Primum mobile*, which drawes with it the firmament of fixed sturtes, together with the seauen spheres of Planets : That, although it stand still, as when the sphere is laid on a plaine ; yet seemes it to be in continuall motion, and euery way nods and threatens to fall, because the base or foot it stands-on is but a point, from whence on euery side halfe hangs-over. This may seeme strange then, euen where there is a foundation to rest-on. Much more in the Earth, that hath no foundation to sense, but hangs in the Ayre ; whereof the Poet giues a good reason ; because it selfe is the resting place, or middle point, of all the bodies concentricke, and round of it selfe, is not by any promontorie or corner forced from abroad. More ample reasons hereof shall yett finde in the Commentaries of *Clavius*, *Jamlinus*, *Schreckenfusthim*, and others, vpon the Spheare of *Iohn of Hallifax*, commonly called *Iohannes de sacro Bosco* ; and in the Commentarie of *Millæus* vpon the second booke of *Plinie*. 4. The Sphere is alwaies and euery where throughout like it selfe ; so are not other bodies Geometricall. 5. As houses that are blunt-cornerd, receiue more into them, then do the straight or sharp-cornerd ; because these stride not so wide as the other : so the Sphere being (as it were) euery way blunt, contains more then any Geometricall bodie of other shape. 6. Other Solides are broken offi-times, by reason of their beginnings, ends, plights, knobs and ioyns : whereas the Sphere is void of all thole ; and therefore must needs be more perfect and sound ; as all Astronomers and Geometricians doe proue both by their owne experience, and to the view of others.

33. *The doubling of a Cube, and squaring of a Round.* About these two secrets of Geometric diuers learned men of our Age haue taken great pains, as well in their Commentaries vpon *Euclide*, as in Bookes and Treatises printed apart. But because these matters doe require demonstrations with distinct number and figure, it was impossible for me to set them downe here ; and my syme is at things of more vse and profit. He that would be further satisfied herein, let him repaire to the learned Mathematicians, or to their Bookes set forth in Print. *Nicolas de Cusa*, *Orontius*, *Cordus* in his worke de *proportionibus*, *Pellietier*, *Clavius*, & *Candaler*, in diuers demonstrations vpon

3. L'Astronomie ne peut estre bien veue que de ceux qui conoissent l'Arithmetique & la Geometrie.

*Or d'autant que ces deux nous donnent seule entree
Dans le saint Cabinet, où l'Vranie astree
Tient sa ceinture d'or, ses lumineux pendans,
Ses Perles, ses rubis, & ses saphirs ardans :
Qu'homme ne peut monter sur les croupes inmelles
Du Parnasse estoillé, que guidé sur leurs ailes :
Que quiconque est privé de l'un de ces deux yeux,
Contemple vainement l'artifice des cieux :
Le sculpteur a dressé pres de l'Aristocratique,
Et l'Art mesure-champ, l'image Astronomique.*

Euclide, haue largely discoursed vpon these Secrets, and others drawing neere vnto them.

4. *Kepe faster.* The Theoremes, Problemes and Propositions of Geometrie, contained in the books of *Euclide* are most certaine, and out of all controuersie, among people endued with reason; as the Expositors of this Author doe plainly shew. Howbeit the Sceptikes and Pyrrhonians, both old and new, do oppose them. But the Poet simply considers the truth of things, reiecting all Sophistrie; which deserues not to be disputed withall, especially when it denies principles; and such as these, whereby Geometrie hath filled the whole world, and that but a hundred yeares since, with an infinite sort of rare and admirable inuentions.

25. *By her the gentle stream.* For prooue of that last point, he brings in 1. The use of Wind-mills and Water-mills. 2. Artillerie. 3. The Saile, mast, sterne, and other furniture of a ship. 4. Printing. 5. The Crane or wheele, deuised to draw or lift-vp great stones to a high building; and other Engines, to command and beat downe pyles, planks and whole trees (if need be) into the earth vnder water. 6. The Crosse-staffe, or Iacobs-staffe (as we call it) to measure the Earth, Ayre, Heauen and Sea, and vnder this may be comprised all other instruments, which the Surveyours of Land, Camp-masters, Geometers, Astronomers, and other men use to that purpose, or the like. 7. All kinde of howre-glasses, of sand or water, Dyals of all sorts, and sounding clocks, to marke how the time passes both by day and night. 8. Certaine fancies and deuises of wood, which by meanes of sundry gynnies of motion within them, haue bene made to pronounce some words of mans voice: whereto may be added the wooden Pigeon of *Archytas*, the Eagle and Flie of *Iohs de Montreuil*, the brasen head of *Albertus Magnus*, & the clock-cock of Strausburg. 9. The deuise of *Daedalus*, to flie in the ayre; which hath bene imitated since by others. In the tenth and last place he glauceth at the vaunt which *Archimedes* made, that he would moue the Earth out of place, if he had but elswhere to stand. These all deserue thoroughly to be considered; but for the present I will content my selfe thus only to haue pointed at them. And so come to the third Image, which is Astronomie.

26 Now these two Arts because they lead vs onward right
Into that sacred tent where Vranie the bright
Sits quirt in golden belt, with spangles albedight
Of carbuncle and of pearle, of rubie and chrysolite;
And that a man without the help of eithers quill
May neuer mount the twyns of starrie *Parnas* hill;
But whosocuer wants one of these Eagles eyes,
In vaine beholds the glorie and fabrick of the skies;
Therefore this cunning *Wright* hath neer *Arithmetrie*
And th' Art of measuring set-forth *Astronomie*.

Ornemens de
l'Astronomie.

*Elle a pour Diademe vn argenté Croissant,
Sous qui insga'aux talons à iannes flots descend
Vn Comet allumé: pour yeux deux Escarboucles:
Pour robe vn bleu Rideau, que deux luisantes boucles
Attachent sur l'espaule, vn damas azuré,
D'estoilles, d'animaux richement figuré:
Et pour plumes encor elle porte les ailes
De l'oiseau moncheté de brillantes roncles.*

26. *Now these two Arts.* Without the helpe of Arithmetike and Geometrie (saith our Poet) a man is not able to reach vnto the excellencie of the third: as by the Astronomical Institutions appeareth most plainly.

27. *A finer-bright New-Moone.* Here is a fit dreffe for Astrocomie; The Moone her Coronet, because of all the Globes of Heauen that is neereft vnto vs; and vnder that, her traine is a Blazing starre; because that fictiue Meteor, anciently thought to be engendred in the vpper region of the Ayre,

Les deux Glo-
bes, celui de
sa main dextre
est le Testeste
ou la Sphere du
monde ou se
voyent
La Terre,

*Mais que sont, dit Phalec, que sont ces globes peints
Qu'elle nous semble offrir en estendant ses mains?
Mon fils, respond Heber, ceste figure ronde
Faite à cercles croisez, est la Sphere du Monde,
Où la verte rondour du terrestre element
Retient le plus bas lieu comme vil excrement
Et marc de l'Vniuers, que la sage Nature
Entoure obliquement d'une perse ceinture:
Ou plustost que la mer couure des toutes pars,
Sice n'est quelques pointz confusément espars.
Car l'ondeux Ocean se laisse aller, humide,
Dans les creux plus profonds de l'Element solide:
Et cerche en l'inegal de sa vasterondour
Le centre de son poids, & non de sa grandeur.*

La Mer,

L'air, le feu.
Les cieux des
estoilles erran-
tes & fixes ne
pouuent estre
peints.
Ils sont repre-
sentez par des
Cercles.

*Là seroit l'air, le feu, les cieux des sept Errantes,
Le plancher marqué de platines brillantes,
Les mobiles plus hauts, & le sejour des Saints,
L'un sur l'autre estendu, s'ils pouuoient estre peints.
Mais l'ouurier de ce Rond ayant feint en leur place
Dix cercles embrassans la celeste sur-face,
Les a representez en vn globe creusé,*

Pour

27 *A silver-bright* new Moone shee weares for dyademe,
Wherevnder to her foot shines downe with golden beame
A fire blazing starre; two pyrops are her eyes,
Or flaming Carbuncles; her gowne is like the skies,
Blew damaske, all with stars and pictures beautifide,
And with two golden clasps on either shoulder ty'd:
And for her plume or fan shee beares the traine and wings
Of bird whom nature deckt with shining studs and rings.

and euer vnder the Moone, till of late it hath beene prooued, by the *Favil-lex*, to be sometime above. By the two Carbuncles here set for her eyes, are meant two bright starres: the blew damaske gowne embroidered with stars and pictures of liuing creatures, is the skie and Zodiack: the two golden clasps or buckles are the Poles: by the plume, or fan of Peacocks feathers, may be meant the starrie firmament, or eighth heauen. A description very proper, and representing the whole subiect of Astronomie.

28 *But what (quoth Phaleg)* mean these globes of diuers hew
Shee holds in hand, and seems to reach vnto our view,
My sonne (quoth *Heber* then) this round shape set-out here
With circles ouerthwart, is of the world the Spheare:
Where th'element of Earth made like a greenie ball,
The settled residence and cent'r of all this All,
Retaines the lowest place; this the wise Naturante
With azure-waue skarfe hath guirt-about aslant:
Or (plaine to say) ²⁹ The Sea doth cou'r all eu'ry where,
But only certaine parts dispartled here and there.
For th' Ocean Tide he flowes and leaking finds a vent
Into the deepest holes of all th' erth-element;
And where her ouer-face hath any vnequall traite
Seeks-out the midder point not of his masse; but waire.
30 *Here should th' Aire & the Fire,* & all the wandring seau'n,
The starre-empowdred vault, the highest-whirling heau'n,
And th'empyrean-felfe be one ore other set,
But that each vpper scene would sight of th' vnder let.
Therefore in place of them the workman of this Round
Ten circles here hath made one ouer others bound,
And Armyllary-wife hath set-out their aray,

Il y en a fix
grands : as-
voir.
L'Acquateur
ou Equinoctial.

Pour nous guider là haut par un trac plus aisé.
Entre les six plus grands, & qui d'un pli contraire
Partent en deux moitiés. le contour de la Sphère,
Le Cercle egal-nuëls est instement distant
De ces deux Gonds, qui vont tout le monde portant,
Aussi chaque flambeau, qui sous lui se tourne,
Postillonne tousiours par une longue voye :
Fait une plus grand traite, & va plus viftement
Que tout autre brandon qui luise au Firmament :
Qui serend paresseux, tant plus pres d'un des Poles
Au son du luth de Dieu il poursuit ses caroles :
Et tandis que Phebus sous sa ligne conduit
Le char donne-clarté, la lumiere & la nuëls
Marchent d'un mesme pas, & la docte Nature
Les aune en tous pays d'une mesme mesure.

Le Zodiaque.

C'est autre, qui sous lui se couche de trauers,
Ecartant ses pinots de ceux de l'Vniuers
Vingt & quatre degrez, est dit le Zodiaque,
Lice des vagues feux où Phebus tousiours vague
A ramener les ans, & changeant de maisons,
Cause le changement de deux fois deux saisons.

Le premier
Colure.

C'est autre, qui passant & par les Gonds du Monde
Et par les Gonds du cercle ou Phebus fait sa ronde,
Forme des angles droüts : & courbé, va sendant
Delà le Capricorne, ici le Chancré ardent :
Des arrestz du Soleil est nommé le Colure.
Car le Pere du iour rend morne son alléure
Aux pointz du compement, comme ne dressant pas
Au long, ains sur les flancs de la Sphère ses pas.

Le deuxiesme
Colure.
Le Meridian.

C'est autre, qui le coupe en egale distance,
Auecques le Belier, les Poles, la Balance,
Est le second Colure. Et cestui le Mi-iour,
Qui ne fait dans le ciel en mesme pointz sejour,
Ains suit nostre Zenit, comme avec nostre venue
L'inconstant Horizon deçà delà se mue.

L'Horizon.
Les 4. petis
cercles sont.

Quant aux quatres petüts : voici de ce costé
Le Tropicque hyernal, là celui de l'Esté :

To lead vs vp on-high an easie and gainer way.

31 Among the greater Six, that with a counterplight
Doe halfe-diuide the globe, the circl' of match: day-night
Is iustly set betwixt the North and Southern pole,
Which beare vp, and whereon is turnd-about the Whole:
Now eu'ry lamp of heau'n that vnderglideth it
A longer iourney takes, and doth more wightly flit
Then any of all the rest, who narre the Poles haue leasure
Vnto the Lute of God to dance a slower measure:

Six great Circles.

The Equator.

And alway when the Sunne his giue: day charrot guides
Right vnder line thereof, and rometh not besides,
The day and night goe euen, and cunning Nature than
In eu'ry country metes them out with equall span.

32 This other couched here next vnd'r it ouerthwart,
Whose poles doe from the poles of th'All warp-out apart
Some twenty foure degrees, is call'd the Zodiack,
The race of wandring flames: here *Phaëon* keeps his track
To bring-about the yeares, and monthly changing Innes
Procures the quarter-change of Seasons double twinnes.

The Zodiacke.

33 This other passing-through the poles both of the world
And of the foresaid wheele where *Phaëon* round is horld,
And framing angles euen on th'Equinoctiall rote
Ath'on'side thwarts the Crab, ath'other'side the Goat,
The Solstitial Colure is call'd, for *Phaëon* there
Runs slow, as not along, but ath'on'side the Sphere:

The first Colure.

34 And this here crossing that in spheryck angles eu'n
And running by the Ram, the Skoles and Axe of heau'n,
The second is, and call'd the nigh-equall Colure.

The second Colure.

35 And this the circle of Noone, that neuer standeth sure,
But with our Zenith flits: as also with our sight
Th'vnstedfast Horizon takes euery way his flight.

The Meridian.

The Horizon.

Now for the lesser foure, aside th'Equator lie

36 The winter Tropick low, and summer Tropick high.

Four lesser Circles.

Gg

37 And

Le Tropique
du solstice
d'hiver.

Le tropique
d'Esté.

Le Cercle me-
ridional.

Le Cercle Sep-
tentional.

Le globe en la
main gauche,
est le Celeste,
representant
les estoilles du
pole arctique
& antarctique.

Figures attri-
bues aux esto-
illes par les
Astronomes.

Aspects divers
des corps cele-
stes.

Comparaison.

Objection de
Phalec, pen-
sant que Dieu
ait imprimé au
ciel ces diver-
ses figures se-
lon qu'elles
ont esté ima-
ginées par les

*Et plus pres des Pinots de la Sphere doree,
Ici le cercle Austral, là celui de Boree :
Cercles, qui ne passant, comme on void, à travers
Du point qui ferme, sert de centre à l'Univers,
Ains faisant de la Sphère inégales parcelles,
Entre eux & l'Equateur demeurent paralleles.*

*La Balle qu'elle tient en son fenestre poing,
Est le portrait du Ciel. Car encor que de loing
L'Artisynne la Nature, ici les belles ames
Admirent les beautés du lambris porte-flammes.*

*Hé! Dieu quel plaisir c'est, qu'en tournant lentement
L'abregé rayonneux du doré firmament,
On void comme passer d'une superbe suite
Les luisans bataillons du Celeste exercite,
L'un est armé de traits & d'arc & de carquois,
L'autre de coutelas, & l'autre de long bois.
L'unchet & l'autre assis dans un coche se roule
Sur l'airain azuré de la flambrante Boule.
L'un est des gens de pied, l'autre marche à cheval:
L'un devant, l'autre à dos: l'un à mont, l'autre à val.
L'ordre est en ce desordre: & leur paisible guerre
Engrosse l'Océan, & seconde la terre.*

*Je ne les voy iamais s'entr'ouïllader à part,
En triangle, en quadrangle, en sextile regard:
Or doux, or malins, qu'en un pré ie ne pense
Voir des paisans galliards une lascive danse,
Où l'un & l'autre sexe alegre, s'esjouit,
Où l'un file apres l'autre, où l'un pied l'autre suit,
Où l'un d'un ail ami guigne sur son espouse,
L'autre va descobant une fleche ialouse.*

*Mais pourquoy, dit Phalec, le Tout-beau, qui ne fait
Cà bas rien qui ne soit en beauté tout-parfait,
Imprima dans les pors de la voute supreme
(Où doit avec l'Amour vivre la Beauté mesmee)
Tant de Monstres bideux, tant de fierz animaux
Dignes concitoyens des esprits infernaux?*

Certes, replique Heber, la Divine industrie

And higher then the high is 't' th' Artick circle pight;
And lower then the low th' Antartick out of sight.
These foure milie common Cent'r and wry-part heau'ns -
high wheele; --
Each to th' Equat'r and each vnr' each is paralleel.

The Tropicks.

*The North Circle
and the South.*

38 The Ball shee beares in left the portrair is of heau'n;
For howbeit Arte we finde to Nature match vneuen,
Good wits yet ner'theleffe thus also take delight
To view and maruaile-at the Vault so flamie-bright.

*The Globe of
heauen.*

O what a pleasure 'tis that turning softly about
This starrie brieft of heau'n we see as 'twere come out,
And with a stately traine before our eyes to coast,
The bands and banners bright of that all-conquering hoast!
One hath a quier and bow, with arrowes quick-to-strike;
Another swayes a Mace; another shakes a pike.
One lies along, anoth'r enthron'd in stately chaire
Rowles-ore the brasen blew of th' ever-shining Sphaire.
Behold, some march afoot, and some on horseback ride;
Some vp, some downe, and some before, behind, beside:
Her's ord'r eu'n in disord'r; and of this iarre doch come
Both vnto Sea and Land a pleny-swelling wombe.

*Shapes giuen
by diuers aspects.*

39 I neuer see them looke one ast'r anoth'r askance
In tryangl, in quadrangle, or in sextile agglance,
Sometime with gentle smile, and sometime with a frowne,
But that methinks I see the braue youth of a towne
All dancing on a greene; where each sex freely playes,
And one another leads to foot the country layes:
Where one darts as he go'th a looke of Iclousie,
Another throwes his Lasse a louely glauncing eye.
40 Then *Phaleg* said, how is't (Sir) that the Souerain-faire
Who naught vnscemly makes in Sea, in earth, in ayre,
Yet on this heau'nly vault, which doth all else containe,
(Where ought delight her selfe and grace and beauty raigne)
Sets many a cruell beast and many a monster fell,
That meeter were't abide among the fiends in hell?

*Phaleg's obiectum
concerning the
strange shapes
giuen by the*

Sonne (answers *Heb'r*) indeed the curious hand of God

G g 2

Makes

Astronomes:
a quoy Heber
respond pro-
prement.

Ne fait rien qu'avec art & juste symetrie :

Et ce qui mesme rend plus beau cest Vniuers,

C'est qu'il est haut & bas infiniment divers.

Puis nos doctes parens, qui sur ce rond ouvrage

Des clairs Signes du ciel firent le beau partage,

Donnerent à chacun & les noms, & les traits

Qui vont symbolisant à leurs puissans effets.

Il ont fait un Monton de l'Astre à double corne,

Qui v'estu d'Or frizé, des ans choque la borne,

D'autant que l'Vniuers sous ses tiedes chaleurs

Se pare richement d'une toison de fleurs.

Raison des
noms donnez
aux douze fi-
gnes du Zo-
disque.

1. Au Monton.

Du second un Taurneau d'autant qu'on compte à l'henre

2. Au Taurneau.

Les Taurneaux, qui fumâtes vont d'une morte allenture

Seillonner la nouale : & renuersant les champs

Resourbissent l'acier de leurs contres tranchans,

3. Aux lue-
aux.

Et du tiers, des lueaux, d'autant que la quadrelle

Du doux fier Cupidon fait du miasle & femelle

Vn corps vraiment parfait : les fruits croissent beffons :

Et qu'en void tout d'un coup fleur & grain & moissons.

4. A l'Ecreuisse.

Au quart ils ont baillé le non d'une escreuisse,

D'autant qu'alors Phœbus deuert l'Autan reglisse,

Va comme elle en arriere : & n'estant iamais las,

Sur une mesme ornere il s'imprime ses pas.

5. Au Lyon.

A l'autre, d'un Lyon. Car comme son balcine

Brule posteuement, la moissonneuse plaine

Bluette sous cest astre, & tousiours sur les eaux

Le perruqué Soleil sagette ses flambeaux,

6. A La Vierge.

Celui qui vient apres, est nommé la Pucelle,

A cause que la terre abomine sous elle

Le regard amoureux du Soleil qui la cuit,

Et que ceste saison, vierge, rien ne produit.

7. A la Balance.

L'autre, le Trebuchet, pour raison qu'il balance

La clarté guide-peine, & l'ombre aime-silence,

Le froid & la chaleur : & qu'an mois donne-vin

Le iour & nuict, pesex, demeurent sur le fin.

8. Au Scorpion

L'autre, le Scorpion. Car sous lui lon endure

Les premiers aiguillons, d'une triste froidure.

A autre

Makes all by rules of Art, and nothing gracelesse-odde ;
And this especially the world doth beautifie,
That both aloft and here is such varietie.

Astronomers.

Hebers answer.

Yet more, our ancestors that wisely drew the lines,
And skoaded first the Globe according to the Signes,
Gaue each a name and shape implying such effects
As on all vnder-things they worke by their aspects.
For thy a Ram they made the Sunnes rwyhorned Inne,
His curly-golden signe whereat the yeares begin.
Wherevnd'r is all the land lukewarmed peece by peece
And puts on rich attire, a flowrie-golden fleece.

*Reason of the
names giuen to
the Signs.*

1. The Ramme.

The next they made a Bull, for there they wont to yoke
The softly-drawing steers that in a sweaty smoke
Plow-vp the fallow grounds, and turning-ore the mould
Doe skowre the coul'r againe that rust before had fould,
Twinnes of the third they made, where Loue that angry-sweet

2. The Bull.

3. The Twinnes.

The male and female makes in one together meet
For eithers perfiture ; when fruit in cluster growes,
And all at once are seene both flowr' and graynie rowes.
The fourth a Crab, whereat this prince of wandring fires
Acoast the South againe vncireably retires ;

4. The Crab.

And backward (like a Crab) the way before he trode
Reprints with equall steps, and keeps his bearen rode.
The fift a Lyon fierce ; for as the Lyons are
Of hor-infecting breath, so vnder this same starre
Our haruett glowes with heat, yea on the Sea and streames
The Lyon-maned Sun shoots-out his burning beames.

5. The Lion.

The sixt by their deuise the title hath of a maid,
Because th'Earth like a Girle therevnd'r is ill apaid
To beare the loue-hot looks that *Phaeton* on her flings,
And then, chaste as a maid, no fruit at all she brings.

6. The Virgin.

The next hath of the Scoales, because it seems to way
The silence-louing night and labour-guiding day,
The Summer and the Win'r, and in the month of Wines
Makes either side so eu'n, as neither more declines.
The next, because we feele then first the Summer gon,
And sting of Winter come, they call'd a Scorpion.

7. The Ballance.

8. The Scorpion.

9. A l'Archer.

*L'autre retient la forme & le nom de l'Archer,
Qui cruel, nuit & iour ne fait que descocber
Sur les bois, sur les tours, sur les herbes seuees
Ses flèches de glaçons & de neige empennees,
De l'autre on fait vn Bouc: car tout ainsi que, pront,
De rocher en rocher le Bouc saute à mont,
L'estoille au crin doré, l'ornement des Panetes,
Commence en remontant s'approcher de nos testes.*

10. Au Bouc ou
Cheurueil.

*Et pour ce que le ciel sous les signes suynans
Semble tousiours pleurer, nos bisayeux seauans
Ont peint vn Versenr d'eau dans le lambris du Monde,
Et puis deux clairs Poissons, qui flottent dans son onde.*

11. Au Verseau.

12. Aux Pois-
sons.Autre raison,
plus subtile.

*Que si tu ne te peux contenter de ceci,
On peut, mon cher Phalec, dire que tout ainsi
Que plustost que le Rien par vne voix seconde
Fust fait & la matrice & l'embryon du Monde,
L'exemplaire eternal, l'auant-concen portrait,
Et l'admirable Jean de tout ce qui s'est fait,
Logeoit Diuinement dans l'esprit du grand Maistre,
Et l'Vniuers auoit essence auant son estre:
Ainsi le Trois fois grand tendant, ingenieux,
Du ciel esclaire tout le rideau precieux,
Le chargea de façon, & des futurs ourages,
Ainsi qu'en vn tableau y peignit les images.*

Au ciel sont.
les modelles
de ce qui est
en terre.

*Voici pas le crayon d'un fleuve iaunissant,
Qui par le bleu plancher, tortueux, va glissant?
Ici le Corbeau vole, ici l'Aigle se iouë:
Le Dauphin nage ici, la Baleine ici nouë:
Le Chenal y bondit, l'ailé Chévreuil y suit:
L'ardent Taureau y fume, & le Dragon y luit:
Et l'air, la terre, & l'eau n'ont en eux chose belle,
Qu'on en treuue là haut quelque insigne modèle.*

*Mesme nos contela, nos couronnes, nos traits,
Nos balances, nos dards, ne sont que le extrait
Des saints originaux, que Dieu par sa parole
Escrinit pour iamaïs dans les livres du Pole.*

The next, in name and shape an Archer, bow in hand,
He shooteth day and night vpon the witherd land,
Vpon th'embattled towrs, vpon the rusted woods,
His arrowes fethered with life and snowie foods.
The next they made a Goat, where, as in shaggie locks
The Goat is wont to clime and counter mount the rocks,
Our goldy-locked Sun, the fairest wandring starre,
Remounting vp the Globe begins to come vs narre.
And in the latter signes, because they saw a wet
And euer-weeping heau'n, our fathers wisely set
One with a water-spout still running o're the brim,
And fishes there afaire which in the water swim.
41 But if-so this (my sonne) not satisfie thy minde,
A man may well thereof some other reason finde:
As, that before the word of God made all of naught,
Before that breeding voice not only th'Infant wrought
But euen the wombe of All; th'eternel exempl' and plot,
The wondrous print of things, (now being, and then not)
On heau'nly manner lodg'd in th'Architects foreseeing;
And thus, before it was, the world it had a being.
So first the great Three-One with drift ingenious
Diplaid of shining heau'n the curtaine precious;
And, as vpon a slate, or on a painters frame,
The shape, of things to-be, portrayed on the same.
Loe, is not here the draught of some gold-sandy brooke
That on this azure ground glydes (as it were) acrooke?
There softly fannes a Rav'n, here swiftly an Eagle diues;
There walloweth a Whale, and here a Dolphin diues:
A Dragon glisters here, a Bull there swearing frets;
Here runs the light-foot Kid, and there the horse curuets:
What thing so goodly abides in ayre, at sea, aground,
But some right shape thereof in heau'n aloft is found?
Our ballances, our crownes, our arrowes, darts and manlies,
What are they but estreats of those originals
Whereof th'Almighty word engroue the portraiture
Vpon the books of heau'n for euermore t'endure?

9. The Archer.

10. The Goat.

11. The Water-
bearer.

12. The Fishes.

Another more
subtile reason.

On the beaues
are the models
of all on earth.

28 But what (quoth Phaleg.) Phaleg asketh Heber concerning the two Globes that *Astronomic* held in her hands. Heber makes answer that in her right hand is the Globe of Sea and Earth: and because there-ouer could not be painted the Elements of Aire and Fire; nor ouer them the heauens of Starres wandring and fixed; the *Primum mobile*, and Empyrean; they are all here together represented by ten Circles, whereof I shall speake hereafter; but first concerning the Seas interlacement with the Earth, to make one Globe.

29 ——— The Sea doth cou'r all eu'rywhere,

But onely in certaine parts displayed here and there. All the points hence arising to be considered, may be drawne to eight Articles. 1. Concerning the diuers names of the Sea. 2. Concerning the place or Channell thereof. 3. To shew the parts thereof, and whether it compasse the Earth, and how. 4. Why it is not encreased by the waters continually falling into it. 5. Concerning the Ebbe and Flow. 6. Why the Sea-water is salt. 7. Of the Enterlacement of the Sea with the Land. 8. Whether the Earth be round or flat. Of them all in order.

1 For the Names of the Sea, it is called of our Poet, *The Ocean, Neptune, Nerre, and La-Mer*. Some thinke this last was drawne from the Latine *Amaram*, because the Sea-water is salt and bitter. Why not rather of *Mare*, which cometh of *Maroth*, signifying the same? The word *Ocean* hath diuers Etymologies. For *Saidas* holds the Sea so called of a priuative turned into *o*, and *ga* diuida, because the waues thereof so follow one another, as they cannot be seuered. Others deriue it of *oide*, that signifies Swift; because the Sea hath so quicke a continuall motion. The other two names are merely poetickall, and vsed by a *Metonymie*.

2 Now concerning the place or Channell of the Sea: It is said in the 33. *Psalm*, That God hath gathered the waters together as into a vessel, and beaped them vp as a treasure: Whereto not vnlike is the Philosophers opinion; that the Earth is the Center of the world, girt and compassed (though here and there vncovered) by the Sea; which also falls-into, and fills vp the hollow deepes thereof; and so becomes a huge masse and treasure (as it were) of waters, from whence the Diuine providence drawes innumerable Riuer, to runne thorow the vaines and ouer the face of the Earth. And further, that the Sea is not only the receptacle of all riuer, therinto falling; but is also the great store-house of waters, both for the Earth, and Sunne; which haling vp the steeme of waters from Sea, to mid region of the Aire, makes thereof diuers Meteors, but most store of Raine. Our Terrestriall Globes, and the report of Pilots and Nauigatours, that within this hundred years haue trauelled all Seas, make good that is said of the great bed or channell of the waters. And thereto also accords that which *Ouid* hath, 1. *Metam.*

Tum freta dissimulat rapidisque rursus se veniit.

Infixa, & ambia circulares littora terre.

Then spread the Seas, them bad with boistrous wind
To swell, and all the Shores of Earth imbind.

3 Whereas

3 Whereas it hath beene aforesaid, in ordering the Elements, that the Water is about the Earth; this breeds a scaire to the third Article: for if the Sea lye higher then the Land, and doth the same round about enuiron; how comes it to passe that the Land is not overflowed thereby? Considering this Element is not easily kept within bounds; but of a moist and flowing nature, still running downward. But this is before answered in the second Article, where it is said, that the Sea is gathered together on a heape to a large compasse; so as the parts thereof next the Land, tending toward the proper Center of their whole masse, draw not from, but rather to the Sea; which hath for maine bed or channell that large extent of the East & West Ocean; where, what doe we see (to speake of) but waters? For a few Islands, here and there scattered, are nothing to the huge waisteries of the Sea. And that is moued three kinde of waies: One way, as it is Water; another way, as it is the Sea; the third, as it is accidentally forced by the winds. Of the later I will not here speake, but of the two former together. It is the nature, indeed, of all water to runne downwards; but the Sea, as well in proper channell (where it is hoised farre above the land) as also in the parts and armes thereof, hath set limits and bounds which it cannot passe. For so Almighty God the Creator hath ordained; who *flout the Sea with diuers, when it is aske forth as if it hadissid out of the wombe, Job. 38. 8. Who bound the Sea with Sand, by a perpetuall deuee, which it cannot passe; and though the waves thereof tasse themselves, yet can they not preuaile, though they roare, yet can they not passe ouer it, Ier. 5. 22.* and diuers like places there are in holy Scripture. Now, whereas the Sea and Land doe make one Globe together, certaine it is that the highest part of the Land is commonly furthest from the sea, as plainly appears by the current of Rivers; and the highest of Sea furthest from Land. This also is proued by diuers of the learned, and men expert in Nauigation; who say, that comming to land, they perceiue the Sea still to decline, and that vnder the Equator it is higher than in any place else: the reason is (I thinke) because there it hath in surface the largest compasse, and highest Arch of a Circle, or Globe; as appears by the Card. How then doth the Sea compasse and enuiron the whole Earth? First by the great body thereof, which is the Ocean; then by the Midland-sea, the Sound, and other like Bayes; by the Cimbrian, Arabian, Persian Gulphes; and many other little Seas and great Rivers; which are to that bodie, as armes, legges, vaines and haire, whereby it is iyned to the Earth. The particulars of both are plainly set forth vnto vs, both in our globy and flat Mappes of the world; that I need say no more of them.

4 For the fourth Article we must consider this; that the Earth so enuironed with the Sea is a spongie & porous body, full of channells & conduits pipes; both neare her ouer-face, and thurthow her inner parts every way: whereby it comes to passe, that all the great streams arising of little springs and fountains farre from Sea, and, before they come there, encountering and bearing with them an infinite company of land floods, brookes, and small tides; yet encrease not the Sea; which affords so much water to the

whole Earth by her secret waies afore-said. As for the Snow and Raine, which falleth sometime in great plentie, to encrease the waters: this is but an exchange that the Aine still makes in paying that againe which it borrowed of the Sea. Yet above all is the power and wisdom of God the Creator to be thought-on, who by his onely will and command keepes so the waters heapt-together in his great Magazin of the Sea; which otherwise, both by reason of their nature, and daily encrease, would overflow all, as they did before God commanded the dry-land to shew it selfe: then fled they at the voice of their Maker, as it is said in the 104. Psalme, *And be- holding the shore flopt their course there; yea ran againe backward, as fearing their Masters.*

5 Hereupon it falleth out fit, that I speake somewhat of the Seas Ebbe and Flow. This is the right and proper motion thereof, considered, not as water, but as the Sea. The Poet in the third day of his first weeke, shewes diuers opinions concerning this Ebbe and Flow. Some thinke that when the waters were first commanded to retire and shew the dry-land, God gaue them this perpetuall motion; which as a ballance, whereof the Equator is beame, doth rise and fall without ceasing; and hath this vertue from the Primouable; and shall continue it to the worlds end. But the learnerd sort hold the Moone, by her diuers apparitions of waxing and waining, to cause this motion of the Sea. Whereunto the Poet also, in place aboue-quoted, seemes to encline. Some say also the Sunne helps it forward, and breeds great alteration in the masse of waters, by his great heat and brightness: because it is obserued that alwaies, when the Sunne and Moone are in coniunction, the Seas Ebbe and Flow is greatest: but this also comes specially by the Moone; as by some reasons here following shall further appeare. The holy Scripture indeed here, as all where else mining the wonderous order of Nature, teacheth vs to lift vp our thoughts to God the Creator; who stirres and stayes the Sea, how and when it pleaseth him: yet may we say neuerthelesse, that herein he commonly doth vse the service of second causes; though keeping still to himselfe the soveraigne authority over them all, so as he can hinder, change, and vnterly destroy them at his pleasure. With this acknowledgement consider we these inferior causes, *Ptolemy* in his third booke of the Philosophers Opinions, Chap. 17. shewes what they thought of old time concerning the Tides and alterations of the Sea. Some (he saith) ascribe the cause of them to the Sunne and Winds; others to the Moone; a third sort, to the high rising of waters in generall, a fourth, to the swelling of the Atlantick Sea. Now he distinguisheth the motion into three kinds; to wit, the Streame, and that is naturall; the Flood, and that is violent; the Ebbe, and that is extraordinarie. As for the Flood, it is a motion of the Sea water, rising and falling twice in foure and twentie houres; whereby the Sea is purged and cleaned, by certaine periods answerable to the rising and setting of the Moone. It is in the same Ocean, open to the winds, that the flood is strongest, but as peares chietly by the shore-side, & where it is not checked or staid by some islands. The Midland Sea hath not the Tide: In the Adriatique and other like Bayes there

is scarce any. The Baltique hath none at all; because it is so straightened and bound with land every way, and is so full of Islands. If the Moone be in the waime, or past the first quarter, the Tide is every where weak; but neare the new Moone, or full, it waxeth very strong; and this is held to be the reason, because this Planet being so neere vnto vs, and hauing Dominion ouer all moisture, encreaseth the waters, and drawes them to and fro, as the riseth or setteth; for where she setteth vnto vs, shee riseth vnto the other Hemisphere. The Ebbe and Flow is sometime more slow and gentle, sometime more swift and violent, according as the Moone waineth or waxeth; but herein must we note also the diuers seasons of the yeare; together with the winds, which helpe or hinder much the Tides, and cause them to runne more swift or slow. This power hath the Moone by motion of the Primouable; which maketh her rise and set, as the Sunne and other Starres doe, in the space of a day. When she riseth, the sea begins to swell, till shee come to the Meridian or Moone line of any place; and from thence abateh all the while she is tending to the set: then the Sea descends with her, till shee come toward the Counter-Meridian; where the water is againe at the highest, and fallies till shee rise againe to this our Hemisphere. So whereas the Tides keepe no certaine hower, but are sometime sooner, sometime later; the cause is, that, though the Moone be whirled about with motion of the Primouable, yet, hauing proper motion in latitude of the Zodiacke, thwarting that other, she riseth not alwaies at the same time, nor in the same Sene, nor with the same light and distance from the Sunne; nor with the same coniunction and aspect of other Planets and fixed Stars: all which cause a difference, and are some more, some lesse disposed to the encrease of waters. And these Sea-waters doe also much differ in nature: Some are cleare and purified, and haue roome enough; these flow moderately, but higher; others muddy, thicke, and kept in with straights; which runne with more violence, though not with so high a Tide. This hath God appointed to cleanse and preserve the waters: for in time of calme, they grow ranke, and the Sea sends vp ill vapours; being the great sinke (as it were) of corrupt matter, which is to be icanned and cleaned by the Tides and winds. These also doe serue for Navigation; but chiefly to magnifie the Creators wonderfull power; when wee see thereby, and consider how truly it is said in the Psalm 107. 23. and 24. *They that goe downe to the Sea in ships, and occupie their busiassa in great waters, doe see the workes of the Lord, and his wonders in the deepe, &c.* For that huge masse of salt-water yeeke it selfe captiue (as it were) to the Moone-beames, and thereby is easily commanded. I will enter no further into the cause of this Mirack, but, lest I be too long in these notes, leaue those to search it deeper, that are more able.

6 Concerning the bitter and saltneffe of the Sea-water, *Plutarch* hath spoke thereof, in his booke of the Philosophers Opinions, 3. 16. see what he saith there; and in the ninth question of his first booke of *Table-talkes*, and in the first question of his *New-all causes*. *Aristotle* in the 13. Section of his *Problems*. *Pliny* in his second booke, from the 97. chap. to the 101.

where he affoiles the most obiections that are made concerning this point of the Sea: but especially in the 110. he ascribes there to the Sunne the Saltnesse of Sea-water at the top, not at the bottome. With him agrees Mellichius vpon the same Chapter of *Plinie: Garcaus* in the 36. Chapter of his *Meteorologic: Dancus* in his *Christian Physicks*, 2. 11. And *Velsius* in his Comment vpon *Aristotles Natural Philosophy*, 3. 7.

7 Of the seventh Article enough hath beene said in the third, and the Terrestriall Globe and Mappes doe make all very plaine.

8 There rests, for the eight Article a word to be said concerning the forme or shape of the Sea; whether it be round or flat. That which hath beene afore-said, shewes plainly it is round; but neither in it whole selfe, nor parts; how then? Only as it is enterlaced with the whole body of the Earth, and hath for bed the great deepe. If any be so curious, as to seeke herein further satisfaction; let him reade *Scaliger* against *Cord. Exortu*, 37. &c. So much for these eight Articles touching the Sea.

30 *Here should th' Aire.* The Poet goes about here to range in proper place both the Elements and Heauens: to wit, The Earth low, the Water next thereupon, then the Aire, then the Fire: next ouer these the seuen Planets, and aboue them the Fix-star-heauen embrased with the primo-uable; and ouer that the glorious habitation of Saints. This is the common opinion of Christian Astronomie, agreed-on by most Writers both of late and former times. Some few, as *Copernicus* and his followers, gainsay it: but the Poet takes after that opinion, which is most likely and most received.

31 *Among the greater Six* The Terrestriall Globe hath Ten Rings or Circles; six great ones; so called, because they diuide the Sphere after the full compasse thereof into equall parts: and foure called lesse, because they diuide it into parts vnequall. The first of the great, here mixed by the Poet, is the Equator or Equinoctiall, which I tearme *The Circle of Match-day night*. This Circle in every part therof is like distant from the Poles of the world: diuideth the Globe into two equall parts, and is the greatest of all the Circles: by reason whereof it comes to passe that the Sunne and other Planets haue vnder this a swifter course than other of those heavenly bodies: as contrariwise, they runne slower when they come nearer the Poles. And when the Sunne is vnder this Line, day and night is equall throughout the world, and that caused the name. There are two such times in the yeare; the one called of the Spring the Vernal Equinox, about the eleventh of March; the other the Autumnall of that Season, and falleth commonly neare the thirteenth of September. For when the Sunne first entreteth *Aries*, or *Libra*; then is he vnder the Equinoctiall, and stayeth as long aboue, as vnder every Horizon: that is, twelue houres a peece, halfe the naturall day. This and the rest would better be vnderstood with an Armillary Sphere in hand.

32 *This other.* The second great Circle is called the *Zodiac*, which diuides the Equator into two equall parts, at the beginning of *Aries* and *Libra*, and the one toward the North, is called the Arctike halfe, and the other

other, toward the South, the Antarticke halfe of the Equator. The Zodiacke hath other Poles or Axelpoints, than those of the world, and from them also distant 24. degrees: which also in the Globes turning draw-cut the Tropicke Circles of *Cancer* and *Capricorne*, whereof hereafter.

33 *This other passing-through.* The Astronomers imagine also two other great Circles, called the Colures, which a man may thinke doe stead the Globe no more than to hold the parts thereof together. For the office that some giue them to distinguish the Night-qualles and Sunstales, belongeth more properly to the Equator and Tropickes. The Poet here exactly describes the first Colure, and saith it is drawne from one of the Tropickes to the other, to note the staies of the Sunne, who comming thereto neere goes not so fast as afore.

34 *And this here crossing.* This is the description of the second Colure, that shewes the equall space betwixt the two Equinoxes, or Eauen-nights of Spring and Autumne, and the two Solstices or Sun-stayes of Summer and Winter. The word Colure comes of the Greeke, *καλῶς* & *αἶψα*, which signifies curtailed, or cut off by the taile: because onely one part appeares vnto vs, and the other is hid, and so saith *Proclus*.

35 *And this the circle of Noon.* That is, the Meridian, which passing through the Poles, and our Zenith, or Crowne-point, diuides the Globe into halues, the one East, the other West. It is called the Noon-line, or Meridian, because alwaies when the Sunne by way of the Primouable comes thereto, at what time or place soeuer, then there it is Noone; and Noone is nothing else but the midday Naturall, or Artificiall: Whereupon it follows, that all Cities vnder the same Meridian stand alike distant from East and West: and contrary-wise, if one be neerer East or West then another, they haue not the same Meridian, but diuers. Th'arke then, or round parcell of th'Equator (reckoning from West to East) which is betwene the Meridian of the Fortunate Isles, and the noon-point of any place or Citie, is called the longitude or length of that Citie or place; and their Latitude or breadth is the Arke of their Noon-circle from th'Equator to the Crowne-point. Hence also arises the distinction of *Climats*, implied here in the word *Hæmison*, which moueth as farre as you will to North or South. The Ancient Astronomers (saith *Appian* in the 6. Chapter of his Cosmography) diuided the whole Earth into seuen *Climats*, or degrees of heat and cold: but we now obserue nine, by reason of our late more exact discoveries. A Climate is a space of the Earth betwene two parallels, or lines of Latitude, differing halfe an houre in Sunne-dyall one from other: for the Sunne drawing from the Equator toward the Poles, must needs make the daies vnequall. And so much is one Climat removed from the Equator, as makes the daies there differ halfe an houre from the Equinox; from Day-and night-euen. Here further is to be noted, that euery Climate takes name of some remarkable Citie, River, Country, Isle, or Mountaine &c. From the Equator then to reckon Northward, the first Climate is called of *Misra*, because it runnes throu the midst of it: the second of *Sina*, a Citie in *Egypt*, vnder the Tropick of *Cancer*; the third, of *Alexandria*; the fourth, of

Abode; the fifth, of *Rome*; the sixth, of *Pontus*; the seventh, of *Barthener*; the eighth, of the *Rhiphean hills*; and the ninth, of *Darmake*: And Southward, the same with note of opposition, relation; as the first is *Counter-Move*, the second *Counter-Side*, and so the rest.

36. *The Winter Tropick*: Having spoken of the six great Circles in the Sphere, he comes now to handle the four lesser, whereof two are called *Tropicks* or *Turnes*, one of Winter, the other of Summer. The Winter-Tropicke circle is made or drawne by the Sunne first entering into *Capricorne*, whereof it is called also the Tropicke of *Capricorne*, and falls out nigh the 12. of *September*, with the Winter Sunne-day: for then the Sunne by goe no further from vs, but turns againe toward vs; and thence hath this Circle the name: as also that other Tropicke of *Cancer*, which is the Summer Sun-day or Turnagain of the Sunne then entering into *Cancer*, (about the 12. of *June*) and mounting no higher above our Horizon.

37. The two other small Circles, are the *Arcticke* & *Antarcticke*, both equally distant from the Equator, and easie to be observed in the Maps, both flat and round. They are imagined, for Astronomy-sake, to be drawne by the Poles of the Zodiacke moving about the fixed Poles of the world; one at North, the other at South. That of the North is called the *Arcticke* or *Beare-circle*, of that Pole so neere a remarkable Starre in tale of the little Beare; I say so neere, because, although it be commonly called the Pole-starre, yet is it some foure degrees from the Pole; that of the South is called *Antarcticke*, because it is opposite to the other Circle and Pole, and hath not (no more then the South-pole is life) as yet got any other proper name: though some that hie that way sayed, haue observed, about the South-pole, one great and faire Starre called *Campus*; and others take notice of foure, which they call the *Crosse*.

38. *The Ball she beares*. After description of the Globe Terrestriall, hee comes to the Celestiall, the Globe of Heauen; wherein are set downe, from either side of the Equator to the Poles, the sundry Constellations, according to the diuers names and figures, which the Astronomers haue giuen them; to shew in what sort they worke vpon the lower bodies on earth, and to make their postures and distances the better observed.

39. *I neuer see them looke*. By a diuine comparison he toucheth, in few verses, vpon the chiefe point of Astronomy; concerning the Aspects, influences, and wonderfull operations of the best Stars and Planets; according to their sundry coniunctions and distances (beside their proper motions) caused by the heauens admirable whirling about. To speake of these their aspects, and glaucings one at another, in Triangle, Quadrangle and Sextile, whereupon the Astrologers make their discourse and iudgement, would requi- re a long Comment. Reade the third booke of the *Diuinations* of learned *Pescar*.

40. *Then Phisic said, how it's*. *Phisic* (as the Poet makes him) imagining all the strange & ugly shapes, which Astronomers haue deuised, were by the Creators selfe so drawne-out and limbed on the ouerface of heauen, asketh *Hesper* the reason thereof: who nameth diuers, here cunningly let forth.

forth by the Poet. The first is taken from the consideration of Gods infinite wilddome. who in the diuers proportions of so many bodies, hath engrauen most manifest arguments of his owne greatnesse and power. The second is, that the ancient Astronomers, well weighing the powerfull effects of these heavenly Signes, gaue them names most answerable to their properties. As in the *Zodiack* (to omit the rest) there is 1. the Ram, 2. the Bull, 3. the Twynnes, 4. the Crab, 5. the Lyon, 6. the Virgin, 7. the Ballance, 8. the Scorpion, 9. the Archer, 10. the Goat, 11. the Water bearer, 12. the Fishes. Of these *Marcellus Ficinus*, in his Comment vpon *Ficinus Platanicus* (1. lib. *Extens.* 1.) hath in few words to this effect. The old Heathen Philosophers did set the Ram first of all the Signes in the *Zodiack*, in honour of *Jupiter Ammon*, whom also they were wont to paint with two hornes on his head: The Bull follows next, because when the Sunne comes there, the earth is fit for tillage: In third place, the Twynnes, for increafe and multiplication of all things then springing and engendring: After these comes the Crab, because the Sunne in that Signe begins to recoyle and go backward: then the Lyon, because there the Sunne is most hot and fiery coloured: then the Virgin, because the earth at that time scorched with heat of the Sunne, is barren, or like a Maide brings forth no increase: then the Scales or Ballance, because the Sunne therein weigheth (as it were) the day and night, and makes them equall: then the Scorpion, so called, because the Sunne is there gone so far of, that the Ayre begins to sting vs with cold: and therefore the rather next follows the Archer: so named for the piercing cold of his arrowes driuen with the wind. The Goat hath the next place, because the Sunne there begins againe to raise vp himselfe, as a Goat doth to brouse: The two last are allotted vnto the Waterman & Fishes, for the much raine and moist season of Ianuarie and February. Some say otherwise; that these Signes, and the rest, had their names from the posture of starres in their sundry constellations. Let me ioyne hereto (as it will beare the translating) that which *Macrabi* hath in the first booke of his *Saturnals*, chap. 21. The Ægyptians when they would consecrate an Image for the Sunne, they made it with the head hille shauen and hairie on the right side. This haire kept on doth import that the Sunne is neuer quite hidden, or hindred from his working vpon naturall things: but the shauen haire, whose rootes yet are left, sheweth that this glorious Planet euen when we see him not, hath power like haire to rise and grow againe vpon vs. Hereby also they signified that time of yeare when the day close-powled (as it were) is at the shortest; which men of old time called the Winter-Sun-day, in Latine *Solstitium brumale*, of *Bruma*, drawne from *Beorg's* *Isap*, Short day. Thence the Sunne thrusting vpward againe, out of the secret places where he lay (as it were) hid, endergeth his course, and proceeds euen to the Sun-day of Summer; which is counted his kinredome; and therefore the Egyptians haue consecrated the beast that stands in *Zodiack*, where the Sunne hath yearly greatest heat: and call that Signe of the Lyon, the house of the Sunne, because the substance of that beast seems to be drawne from the nature of that Planet. For first he stirpeth all

all other beasts in force and heat, as the Sun doth other Starres: then as the Sun in the forepart of the day and yeare, hath his force still increasing till Noone or Summer, and then growes weaker and weaker till Set, which is the weakest part of the day; and Winter which is the weakest of the yeare; euen so is the Lyon made strong before, small and weak behind. Moreover, it is obserued, that the Lyon hath his eyes alwaies open and sparkling; as the Sunne with an open and vnweariable eye, lookes on the round world continually. Thus of that Signe, though all the rest also are held by good reason agreeable to the nature of the Sunne. To begin with the Ram; See the great agreement: For he, during the six moneths of Winter, vieth to lye on his left side; and all the rest, from the Spring to Winter againe, on his right; as the Sunne also, from the Equinox or Euen-nights of Spring runs the right side-Hemisphere, and at the other Euen-night changes to the left: and for that cause *Iupiter Ammon*, the supposed Sunne-setting god of *Lilja*, is fained to haue the horns of a Ram; wherein lies the force of that beast, as the force of the Sunne is in his beames: The *Greekes* also call him *Ammon*, a Ram, & *Ammon*, a horn. Now, that the Bull hath some correspondence with the Sunne, the *Egyptian* Idolatry shewes it by diuers instances: one, that in *Heliopolis* (i. the Citie of the Sunne) they chiefly worship a Bull called *Neitus*, consecrate to the Sunne: Another, because the Citie of *Memphis* honours the Bullocke *Apis* for the Sunne: a third is, that in a stately Temple of *Apollon* at *Hermion* they consecrate to the Sunne, and worship a Bull, which they call *Neptunus*, there famous for diuers miracles agreeable to the nature of the Sunne: for his haire grows backward contrary to the nature of other beasts; and therein they hold him like the Sunne, striding against the course of Heauen: they say also that he changes his colour every houre in the day. What to make of this I the Translator know not; except it imply the same that *Hermes Trismegistus* noted, when he saw in *Egypt* a beest dedicated to *Serapis*, make water twelue times of equall distance in a day; and thereby gathered that the day should be diuided into twelue houres, *P. Virg. de lauent.* 2. 5. and this may haue relation to the Sunne: but I come againe to *Macraeus*. The Signe of Twinnes, which are taken for *Caster* and *Pollux*, that were thought to liue and dye by turnes, what may it better signifie then one and the same Sunne, sometime rising vpon our Hemisphere, sometime going downe to the other? The side-way crawling of the Crab, what better can it meane, then the Sunnes neuer straight, but side-way passing thorow the Signes; and here especially, where he begins to turne from aloft downward? Of the Lyon we haue said already. The Signe of the *Virgo* with an eare of corne in her hand, what meanes it else, but the power and vertue of

Passant outre
& pour ane-
antir les fa-
bles des Grecs
Heber dit que
Ies nous don-

*Et vraiment si s'osoy (que n'osera-y ie pas
Pour arracher du ciel les forcez, combats,
Les prophanes larcins, les nocces detestables,
Et bristout l'attirail de ces monstreuses fables,
Dont se ne sçay quels Grecs à l'aueuir voudront*

the Sunne, whereby that ease and all others are laden with Corne? therefore also is this Maiden taken for *Jussus*, which onely caueth all fruits growing to serue mans vse. The *Scorpion*, and the *Balkone* likewise, doth wholly represent the Sunnes Nature, which is but cold and starke in Winter, and sunke downe as the lower Scale; but afterward stirr-vp againe the sling of his inward force, nothing diminished by the late cold. The *Archer* which is lowest of all the Signes in the *Zodiack*, hath the fore-part of a man, and hinder-part of a horse: to shew that the Sunne is fallen from his highest place to his lowest; as it is a strange abasing of a man, to become a beast; yet shootes he an arrow, to signifie that all creatures on earth be cheered and quickned by the Sunne, howeuer farre from them. Under the *Gaue* the Sunne begins to aduance h^{is} life againe from below; and this is the right manner of the beast, who commonly stands on his hinder legges to feed vpon the Rocks about him. And doth not the *Water bearer* shew also the right nature of the Sunne? For how should we haue raine vpon the earth, if the Sunne beate not first the vapours vward; which being turned into water by the cold mid-region of the Aire falls downe againe in plentifull showers? In the last place of the *Zodiack* are the *Fishes*. These also haue beene consecrated vnto the Sunne; not so much for likelihood of nature, as to shew the force and vertue of that Planer, which maintaines life not onely in the Birds of the Aire, and Beasts of the field; but euen among those Creatures also, which liuing in the water seeme to be vnseene of him. So mighty is the Suns operation, that with his piercing beames he quickneth such things as man would thinke farre out of his reach. So ends the Chapter. Now concerning such Countreies as are subiect to the sundry Signes, looke what *Ptolomey* saith, and what the Poet *Manilius* in the fourth booke of his *Astronomically* Poeme; though many toyes he hath, not agreeing with *Ptolomey*. Reade also *Lucas Gauricus*, who in his *Geometery* hath set downe euery particular. I tell them not here, lest I be too long.

41. But if so this. Of the foresaid shapen in heauen, this is the third reason, somewhat more curious then the two former; to wit, that God, from all Eternity conceiuing in himselfe the Idea and paterne of the World, which he meant to create, would haue the models of all earthly things be recorded in the heauen: I call this a curious reason; because if it bee narrowly examined, it will be found but a pretie inuention to embellish a Poeme, wherein a man hath leaue to take any matter, suouring of truth or likelihood, to refresh and plesse the most courteous Readers withall.

41: Yea, were it not (I feare) to bold an enterprife,
(Although why should I feare to cancell all the vice,
Thrift, surie, sacrilege, profane incestuous beds,
And all the monster-lyes wherewith Greeks idle heads,
(We know not what they were) to mock all After-age,

Further, to blot
out of memory
the Greeke /an-
bles, Habes
faint, that
the names

nez aux c'estoil
les des d'eux
poles contien-
nent les myste-
res de l'Eglise:
ce qu'il tafche
de prouver
par vne briefue
consideration
de chascune
d'icelles: pre-
mierement du
pole arctique.

Le Chariot,

Bootes,

Hercule.

La Couronne.

La Lire.

La petite

Ours.

Le Dard.

Andromede.

Cassiopee.

Cephee.

Persee.

La Triste de

Meduse.

*Du Ciel glisse-toujours deshonorer le front ?)
Le te pourroy monstrier. que sous ces charaïeres
La Tout-puissante main a descrit les mysteres
De sa sainte Cité: que ce n'est qu'un vrystal,
Où du siècle auenir se lit l'ordre fatal:
Vn public instrument, vne carte authentique,
Où sans ordre contient le recit Propbetique
Des gestes de l'Eglise. O beau Char flamboyant,
Qui comme un tourbillon enlens le Voyant,
Tu rones à l'entour d'un des Poles du monde
Sans mouiller plus les bords de tes iantes dans l'onde,*

*Et sans plus establer tes coursetots fumans,
Sous la ronde espessour des plus bas Elements.
Cependant Elisee, attentif, te regarde:
Brule d'un feu de zele: & convitieux, lui tarde
Qu'il pique tes chevaux. & que sur l'astre mont
Il les face tourner dedans un petit rond.*

*A son flanc est David, qui dans sa main guerriere
Porte d'un fier Lyon la flambeante criniere.
Ici luit sa Couronne: ici sa Harpe d'or:
Ici de sept brandons riche, s'honore encor
Cest Ours, qu'il mit à mort: & la siffilente Lance
Que le Roy d'Israël, maniaque, lui lance.*

*Patron de Chasteté, saint bonneur de l'Honneur,
Susanne, ente voyant se fremiroy de peur:
Je pleureroy tes pleurs, & les pesantes chaines
Dont tes bras sont liez, me dourroyent mille geines,
Ainsi qu'à tes Parens: &, triste vers les cieux,
Comme eux ie leuerois & mes mains & mes yeux,
Sans que d'un Daniel l'ayde saintement pronte
Te sauue bieu à temps, & de mort, & de honte:
Et par les vrayz puisans d'une horrible clarté,
Qui part non de Meduse, ains de la Verité,
Empierre les tesmoins: & fait qu'une tempeste
De cailloux fondroye leur gresle sur la teste.
Aussi tant que le ciel en rond se tournera,
Vn trophée si saint sur nos chefs brillera.*

Of th' evermoning heau'n dishonour would the stage?)
 Well could I let thee know how these shapcs vnder them
 Containe the mysteries of new Ierusalem:
 That here the sing'r of God as on a crytall drew,
 For holy men to reade, what euer should ensue:
 A publike register and chartr' authentickall
 Containing orderlesse the view propheticall
 Of all Church-monuments. O charict fire-cleer,
 That swift and whirlwind-like vp-rauishedst the Seer,
 About the Northern Pole thou drawn art day and night,
 And dippest not at all thy wheeles in Amphirrite:
 Nor stablest once thy teeme, still-toyling, neuer spent,
 Below the massie round of baser Element.
 Meane while *Elisha* (loe) full wistly thee beholds,
 And with a fiery zeale his master so with-holds,
 That vp the starrie mount he makes the steeds to sing
 And round and round againe to turne and troc the ring,
 See *Dauid* fast-him-by, who beares in warlike hand
 Some Lyons rusted mane, that flameth like a brand:
 Here shines his royall crowne, and here his harpe of gold;
 With seu'n stars richly deckt; here th'vgly Beare behold
 That for his fathers Lambe he, then a shepherd, flew;
 And here the whizzing launce that mad *Saul* at him threw.
 Now thee *Susanna* faire, example of chastitee,
 And honors chiefest hou'r, I tremble should to see,
 And weep thy trickling teares; and those so weighry chaines
 That binde thy lillie wiests would yeeld me a thousand paines
 Among thy dearest kin; and cau'eme to the skies
 For thy deliuerance ioine with them hands and eyes:
 But that a *Daniel* I see makes holy speed
 From death and shamefull doome to saue a maid at need.
 He with some powerfull beames of ouer-awing light,
 Which comes not of *Medusa*, but of the Truth and Right,
 Confounds the witnesses, and breaks them head and bones
 With thunder-darted haile of ly-reuenging stones.
 And sure, as long as heau'n doth whirl-round any Signe,
 Shall eu'r about our head so holy a Trophey shine

giuen to the stars
 containe the my-
 steries of holy
 Church.

Chariot-waine.

Master.

Hercules.
The Crowne.

The Harpe.
The little Beare.

The Launce.
Andromeda.

Cyprien.
Cyprien.

Perseus.
Medusa's head.

- Le Dragon.** *Avec ce grand Dragon, ceste Idole se loue,
Que ce Prophete Hebrieu dans Babel emprisonne,
A qui pourray-je mieux un Pegase egal
Qui a l'un de ces Chevaux qui flamboyent en l'air,
Avant que le Tyran de la petite Asie,
Enflamé de courroux, ait Solime saisie ?*
- Pegase.** *A qui l'ardent Chartier, qu'au grand Enrichiel,
Qui attelle si bien la coche d'Israel ?*
- Le Chartier.** *A qui le Cigne blanc, qu'à ce Testmoin fidelle,
Qui pour son maistre mort souffre une mort cruelle,
Ace Diacre saint, des Martyrs l'ornement,
Qui mesme avant mourir chante si doucement ?*
- Le Cigne.** *A qui ce bel au Poisson qu'on voit ici retenir,
Qu'au Poisson qui sertit à Tobit de collier ?*
- Le Poisson Burel.** *A qui le clair Daupin, qu'à ce grand fils d'Amram,
Qui conduit à travers le flot Erythrean
Les poissons de Jacob, & passe son armee
A pied sec & sans nef sur la rive Idumee ?*
- Le Daupin.** *Et que diray-je plus ? Dieu n'a pas seulement
Engrainé dans l'airain du vaste Firmament
Sa denisee sacree : & dessous la figure
D'un Triangle portait sa trine-vne Nature :*
- Le Triangle.** *Ains sous ce lionneceau, qui tue le Serpent,
Son fils domte-Satan, son fils qui va rompant
Par le choc d'une Croix (sa machine plus forte)
Les verroux eternels de l'infernale porte :*
- Ophiucuu.** *Et sous ce bel Oiseau, mignon du Dieu des Dieux,
Qui contemple assuré le Soleil de ses yeux,
Et souvent de ses mains arrache le Tonnerre,
Son Esprit, son Amour qui visite la terre,
De plumes revestit : loint que cest Astre ailé,
Par le chef, par le col, par le dos estoilé,
Ne ressemble pas moins la simple Colombelle,
Que l'Aigle au bec-crochu, l'Aigle fierement bellé.*
- L'Aigle, ou Colombe.** *Et que diray-je encor du Baudrier qui doré
Est de deux fois six Feux richement decoré ?
Celui qui guide l'an, est l'Agneau du Passage :*
- Pois du Zodiaque.**
- Le Belier.**

Anuyft this Idol foule, this dragon vgly and fell,
Which was in Babel pent by that young *Danick*.
To whom may Pegalus more fitly be compared
Then t'one of those fame horfe that in th'aire burning flared,
Before the Tyrant great of Asia the Lette
Did in a fire rage Ierusalem oppresse.

The Dragon.
Pegasus.

Mozab c. 9.

The Coachman.

The Swan.

This earnest Wagoner, who't it but *Ex-rebiel*,
Which manageth so right the Coach of Israel &
And who's the silver swan that shineth here, but eu'n
That Deacon clad in white, the faithfull Martyr *Steu'n*,
Who death endured for his master crucified,
And sung more heau'nly sweet then swan before he died &
The silver-scaled fish that shines here in the skies

The Fish of the
Samon.

The Dolphin.

I take to be the same that heald old *Tobys* eyes:
And whom this Dolph. in bright but great *Amramides*
Which out of Egypted athwart the ruddie Seas
The frie of Israel, and brought his armed ranks,
A-dry foot, wanting ship, to th' Idumean banks &

What shall I further say? God hath not only engrau'n
His fakershiot Emprese on brasse of whirling heau'n &
And in tryangle shape embleam'd his mysterie
Of nature wonderfull, three in one, one in three:

The Triangle.

But by this valiant youth, who slew yon creeping euill,
Set-forth his only Sonne which overcame the Druiil,
And with sway of a Crosse (his engine most of might)
Broke ope the brazen gates of euerlasting night:

Optianus.

Yea by this goodly bird, the God-of-Gods delight,
Which with a stedfast eye beholds the Sun so bright,
And takes the thunder-boule oft out of 's angry hand,
His Spirit and Loue is ment; who visited the land
Descending feathered. for why? this winged signe
In head, in brest, in back of starred-ermyline,
No lesse resembl' it may the Pigeon simple and mecke,
Then th'eagle goodly-fierce, then th'Eagle crookie-becke.

The Eagle or
Dove.

Of the Zodiack.

As for the golden belt wherewithall heau'n is cross'd,
Whereon the dosen signes are curiously emboss'd;
Who, but the Paschall Lambe, is he that leads the ring?

The Ram.

- Le Taureau. *Le second, ce Taureau, que l'idolatre rage
D'Isaac monte au desert. Et les clairs Enfans,
Les Bessons. Du saint filz d'Abraham sont les Enfans bessons,
L'escreuice. Le quart est Salomon, qui comme une Escreuice,
Chemine en reculant : se touill : dans le vice
Tout ainsi qu'un verrat : & profane Vieillard,
Se rend d'ame & de cor : également paillard,*
- Le Lyon. *Le quint, ce Lionceau, que la robuste adresse
Dusoydroyeur Samson comme un chasseur de pece.*
- La Vierge. *Et le sixiesme encor, la Vierge, qui pour nous
Enfante son germain, son pere, & son esoux.*
- La Balance. *L'autre, ce Trebuchet, ou l'Isacide Prince
Va iuste balancant le droit de saprouince,*
- Le Scorpion. *L'autre, cest animal qui blesse traittrement
Sur les Maltesques bords de Dieu le truchement.
Car il n'importe rien que ce signe on appelle
Ou madré Scorpion, ou Vipere cruele.*
- Le Sagitaire. *L'Archer est Ismael. Et celui qui le suit,
Leut c. 16. Est le Bonc qu'au desert le Prestre huilé conduit :*
Le Chieu: ecor- *Le Ver: eau est le filz du muet Zacharie,*
ne. *L'auant-coureur de Dieu, le fourrier du Messie,
Aquarius. Qui dans le clair Iordain noye tous les pechez
Des hommes viuent d'un repentir touchez.*
- Les Poissons. *Et ces ceux clairs Poissons, ceux que dessus la rive
Del Asphaltite mer la Parole alme-vine
Benit diuinement, si bien qu'avec cinq pains
Ils soulent, nourrisriers, plus de cinq mille humains,
Mais cà tournons un peu l'estincellante Bale,
Et subtils visitons la demi voute Australe.
Hé, ne cognois-tu pas ce Guerrier furieux,
Qui pres du clair Taureau flamboye dans les cieux?
C'est le grand Josué, le filz de Nun, qui passe
A pied sec le Iordain : & qui passe, terrasse
Les Chiens Canaueas : & met son pied vaineueur
Sur le Lieure d'Amor ia veincu par la peur,
Voici l'antique Nef, saint ayle du Monde,
Qui superbe triomphe & du vent, & de l'onde,*
- Arge.

The Bull's that moulten eise whom peopl' Idolatring
Made *Aron* make for God. The Twins, that shine so bright,
Are *Isack's* sons who stroue before they saw this light.

The Bull.
The Twins.
The Crab.

The next is *Salomon*, who like a Crab recoiles,
And in his latter time him selfe with sin besokes:
And, as a swine in mud doth after washing roule,
Becomes adulterer both in his bodie and scule.

The Lyon is the same that crusht was like a Kid
By *Samsons* thundring hand: The Virgin, she that hid
In vndeiled wombe, (for vs made maiden-mother)

The Lyon.
The Virgin.

And brought-forth at her time, her father, husband, brother.
The Ballance here is set for Kings of Israel

The Ballance.

To iudge the peopl' aright and ponder causes well.

The next that serpent is which on the Malian sand
With traiterous intent hung-on th'Apostles hand:

The Scorpion.

For whether it be call'd a spotted Scorpion,
Or Viper-poysonous, it matters not, all's one.

The Bowman may be thought old *Abrahams* elder childe.

The Archer.

This Goat that scape-lot is whom *Aaron* lets goe wilde.

Leuit. 16.

Th's Ewer is the sonne of dombe *Zacharia*,

Capricorne.

Messia's herbenger, preparer of his way:

The Water-beaver

Which in the siluer streame of Iordan drown'd the sinne

Of all that doe repent, and will new life beginne:

And these two Fishes they that with five loaves of bread,

The Fishes.

Blest of thall-feeding Word about five thousand fed.

But let the twinkling Ball now vpsidowne be rowld,

Of the Antarkike

And with like curious eye the sotherne halfe behold:

Pole.

O know you not the fate of this fierce warlike wight,

Oran.

That neere the shining Bull enlustrs heau'n with light?

The sonne of *Nun* it is, that worthy *Ioshuah*,

Who dry ore *Iordan* went as on a sandy bay:

Eridanus.

And did those Canan dogges from prey vnworthy scare,

The Doge.

And set his conquering foot vpon Loues hardlesse Hare.

The Hare.

Loe here tha: Argosie which all the world did saue,

Argo.

And brauely now triumphs both ouer wind and waue.

L'Hydre.

Voici les jaunes plus du Contreuvre d'airain

Le Corbeau.

Qui suit dans le desert, Medicin souverain,

La Coupe.

Voici l'heureux Corbeau qui nourrit le Thebyte,

Le Centaure.

*Voici la riche Tasse où Joseph promedit**Ses Prophetes discours. Voici sur mesme rane**Le Chevalier du ciel, qui veni fin de blanc**Paroit à Macabee, & dont l'argente lances*

Le Loup, ou

En fin du Loup Payen crene si bien la pance,

fere.

Que sur l'Autel de Dieu profané tant de fois

Ara.

*Resume un saint encens, que l'accordante voix**Des Levites sacrez, dans le temple resonne,*

La Couronne

Et la race Asmonée obtinent ceste Couronne

australe.

Pour regner en Isac. Voici l'heureux Poisson

Le poisson au-

Qui paye le tribut pour Christ, nostre rangon,

stral.

Et la Balaine encor, dont la poitrine infete

La Balaine.

Tient trois iours en depoit la vie a'un Profete.

Notable cor-
rection du Po-
ete, sur les dis-
cours precedens en quoy
sa pieté & son
erudition se
descouvrent.

*Or ce pendant qu'Heber, comme monstruement,**Des figures du Ciel discours si hardiment,**Qu'il tente des destours d'une sente nouvelle,**Et bat, audacieux, une corde pucelle,**Chrestiens, ne pensez pas qu'il aille recitant**Pour Articles de foy ce qu'il met en avant:**Que du Zenonisme veuille appuyer le Portique,**Mettre aux sepul'Eternel, & du destin Stoique,**R'ensiler les chesneux: ou, lisant l'aunmir**Dans le livre du ciel, Chaldee devenir.**Rien, rien de tout cela: seulement s'entrelasser,**Un si nouveau discours, à fin qu'il vous desflasse,**Et qu'ayant usqu'ici passé tant de fosses,**Tant d'horribles deserts, tant de rocs cremasses,**Tant de baux torrens, dont la bruyante rage**Poussant flot contre flot qu'on voye son ruisseau,**Vous rencontriez, en fin un lieu deligieux,**Qui tousiours a'un bon ail soit regardé des sçieux,**Où coule un clair ruisseau, où vente un doux Zephyre,**Où pour vous carresser la terre semble rire.**Hé! qui sçait où LeHeur, si ce n'est là qui viendront**Après nous, comme nous, pleins de zèle, viendront*

Hydra.

The Raven.

The Gobbet.

The Centaure.

The Wolfe.

The Altar-stone.

*The Southerne
Crosse.*

*The Southerne
Fishes.*

The Whale.

*The Poet by this
correction shows
his poeie and
learning.*

Lo here the yellow plights of *Moses* brassen snake,
That shone in wildernesse all others sting to slake.
Lo here that happy *Rav'n* which did *Ella* feed:
Here *Iosephs* golden cup wherein he wont arreede
His wondrous propheties: and here that heau'nly knight
Which vnto *Machabee* appeared all in white;
His ang'r-enflamed launce so strooke this Pagan Woolfe
Wich paine and bursten-rot a'hwart the belly-gulfe,
That on Gods Altar-stone prophaned many a yeere
Now recks a sweet perfume; and *Leuiess* hallowed queere
Sings ioyfull Psalms againe in Gods temple Idol-stuind,
And th' *Idumean* Race this Crowne at length obtraine,
To raigne in Israel. Now here the Fish behold
Wich tribute paid for him that was for sinners sold:
And here the gaping Whale, whose ill digesting maw
Three daies a Prophets life held as empawn'd by law.
43 While *Heb'r* all sings for me, with Muse so bold, new, odd,
And strikes a string vntouchd, and walks a path vnrod,
Thinke not (o Christen people) I take all that he saith
Concerning th'oast of he u'n for artiel' of my faith:
Or that I ment set vp old *Zenoess* schoole againe,
T'embound th' eternall God, and so relinke the chaine
Of Sroyck destinie: or would of all to come
(As *Caldeeman*) arreede in books of heau'n the summe.
No, nothing leise I meane; but only thought by grace
Of such a new deuise, as here I enterlace,
Refresh your weary minds, that hauing past before
So many a foamy flood, such warre against the shore,
And hurly-burling rage of counterbuffed wave,
So many a ghastly Wyld, a dyke, a rock, a caue:
You might set foot at length on some delightfull place,
Whereon the skie may shew for eu'r a louely face:
Where runs a siluer streame, the wind blowes sweetly awhile,
And where to welcome you the ground-selfe seems to smile.

Oh who (good Reader) knowes, but fuller may be done
Hereafter, of some so zeal'd, this worke I first begon!

K k

And,

41. *Yes, were it not.* This is the fourth reason, wherein the Poet, with commendable courage, adventures to blot out of memory the Greeke, Latine and Arabian fables; which with so many gybrish names had soyled (as it were) the face of heauen; and makes *Heber* say that the names of Constellations on either side the Equator, doe containe the mysteries of Holy Church. First then hee speaks of the North-Pole-Starrs, and saith the Chariot (which is commonly called *Charles Waine*) is the Line that carried vp to heauen the Prophet or Seer *Elias*, i. King 2. And *Banas* is *Elihu* there mentioned to with-hold first, and then behold his Masters going away: As for the other names of that kinde here following, any Reader acquainted with the Bible, may conceiue them at first, and what the Poet means by them.

42. *While Heber says.* The Poet, now hee hath made *Heber* so largely discourse vpon the reasons of these shapes and names giuen by the Astronomers to the fix Starrs of both Poles and of the Zodiack, he ioynes thereto a notable correction thereof; to auoid two extremes: the one of *Zeno*, the chiefe Stoicke and his followers; who so tie the first cause (which is God) to the second; that they hold all good or euill success of our life vnauiouday.

*C'est art du tout dinin, donnant à tant d'imagee
Non le nom des Payens, ains des saints personnages?*

*Mais allons retrouver Heber, dont le discours
Enseigne à son Phalos des Planetes le cours
Figuré dans l'acier: qu'est-ce que Perigee,
Concentrique, Eccentrique, Epicycle, Apogee:
Et de quelle façon Mars le sème-debats,
La Torche porte-iour, la Cyprine aime-esbats,
Saturne, & Iupiter, ont trois Spheres en vne,
Cinq la sacond Mercure, & deux fois deux la Lune.*

*Car les dinins esprits, dont nous tenons cest art,
Voyant leurs Feux errer or d'une, or d'autre part,
Tantost loin, tantost pres du centre de Nature,
Pour bannir de là bas le vuide, La rupture,
Et le bronillie des corps, que leur desuoyement
Causeroit dans les cieus couruets du Firmament,
Ont osé, plus qu'humains, des rouës eternelles
Qui portent ces brandons, faire plusieurs rouëlls,
Qui tousiours se baïsant ne s'entreheurten point,
Tant bien l'un rond à l'autre est distictement ioiet.
Le bas est sous le haut qui recourbé l'accolle,
Ainsi que le Marron porte vne taye molle.*

Continuation
du descouure-
ment des se-
crets de l'A-
stronomie, par
la declaration
des principaux
mots vitez en-
tre les Astro-
nomes.
Discours sur
les cieus des
Planetes de-
finiueux sub-
tillement &
doctement par
les Astronomes

bly to depend vpon the Starres. Their opinion touching the necessity of Fate, hath bene fully refuted by many famous men, both old and new Writers; but especially by Saint *Augustin* in his Bookes *De Civitate Dei*: The other extremitie is that opinion of Iudiciall Astrologers, who make our whole life, from the beginning to the end, liable to the vertue and influence of the heuens. These also haue bene refuted by diuers of our time; especially by the learned *Iohn Pico* Earle of *Mirandula*; and by his Nephew *Franco Pico* in his Booke intituled *De proutatione rerum*. Our Author shewes therefore that he vtterly disauoweth such opinions of the Stoicks and Astrologers; whom he tearmeth *Caldemen*, or *Caldemans*, because Iudiciall Astrologie was in great vie among that people; as may be gathered out of History; but most out of the Bookes of the Prophets, and *Esay* chiefly, Chap. 52. at length he shewes the reason (which I touched before) why he brings in this new discourse: namely, to giue the Reader an acceptable pause of recreation, and shew how much he desires that our posteritie may see Heauen cleansed of these Idolls, which the Heathen, by names giuen to the Starres, pretend to haue place there.

And, by the name of Saints giu'n t' eu'ry heau'nly Signe
In stead of hearthen lyes, this Art made all-diuiue ?

44 Now heare we *Heb'r* againe; to *Phaleg* whose discourse
Of euery Planet shewes the downing and resours
Grau'n on the lasting brasle; and what's the Perigee,
Concentrike, Excentrike, Epicycl' Apogee;
And how the bring-day Sun, and Venus fond-of-mate,
Together with the starre of Mars the sow-debate,
Saturne and Iupiter, three circles haue in one;
And Mercurie only five, and only foure the Moone:
For those same heau'nly wits who taught vs first this Art,
Perceiuing well these Lights now that, now this-way, start;
That now slow they stoop, and now aloft they reach;
To banish from about th'vnlikely voide, the breach
And bodie-piercing broile, the which their course vneau'n
Might cause among the Spheres enclos'd by th'vpper heau'n;
Vnt' each eternall wheele, that round each Planet loops,
Haue, more then manly, durst appoint some lesser hoops;
Who kissing either-oth'r oppose not other-either:
So well is round to round distinctly set together,
A lesse one vnd'r a great with bent so close embras'd;
Euen as the Chestnut is in tender skin encas'd,

The principall
words of this
Art.

The Planets
learnedly dislin-
guish'd.

Lignes verti-
cales.
Lignes paral-
leles du Soleil

Pour enuuantement, la taye en cuir taué,
Le cuir en sentre espais, picquant, herissonné.
Puis il prend l'Asirebale, ou la Sphere est reduite
En forme toute plate. Ici se voy descripte
La Carte des hauteurs, les Almucantarats,
Auec les Azimuts, & les Almadarats,
(Muse pardonne moy, si ie peins de grotesques
Un si riche tableau, si de mots Barbaresques
Je souille mon discours, ven qu'en cist argument
Il faut pour bien parler, parler barbaquement.)

Mais dessus l'autre part se tourne vne visiere,
Et sous elle vne Table, où se void la carriere
Des flambeaux vagabons, mais sous certains loix,
L'Eschelle des hauteurs, les iours, les noms de mois.

Remuant l'Albidade, en temps il se travaille
Amonstrer, comme on doit toiser vne muraille,
La profondeur d'un puits, la distance des lieux,
La largeur d'un pays par la largeur des cieux :
Cbez quel signe estoilé, comme par etiquette,
Le Tout-puissant logea la plus belle Planete :
En quel est son Nadir, comme on peut seurement
Trouuer & son declin, & son eleuement :
Le temps qu'un Signe entier doit employer à faire
Son chemin pour monter dessus nostre Hemisphere :
Du Pole la hauteur, la ligne du Misionr,
Les heures de la nuit, & les heures du iour.

L'ingenieux Phalec à si doctes merueilles
Presse attentiuement ses doctes oreilles :
Alchimiste parfait, multiplie cest or :
Fait couure ce talent : presente ce tresor,
Pour vne riche Estreime, à son illustre race,
Qui mesme son Docteur en doctrine surpasse.

Mais tout ainsi qu'en Mars, un Herme, vne Venus,
Vont ores visitant les Troglodytes nus,
Or l'aue, or l'Amerique : & torcies vagabondes,
Muent de garnison pour hanter les deux Mondes,
Qu'en vn Cercle egale-iours egalement mi-part :

Phalec ensei-
gne l'Astrono-
mie à ses en-
fans, qui enri-
chissent ceste
science par nou-
uelles inuen-
tions.
Ceste science
paruiet des
Hebreux aux
Chaldeens.

Ainsi,

The tender skin ypent within a tanned hyde,
The tanned hide in huske thick, sharp, rough, brittle-dry'd.

45 Then takes he th' Astrolabe, & shewes the Sphere in flats: *The line ver-*
The Pole-heights, Azimuths, Alcanthars, Almadrats. *sall.*
(Ye Muses pardon me if I deface with blots *Parallels of the*
A table of such a price, if I with barbarots *Sunne.*
So soile my faire discourse; for why? this matt'r of mine,
In case I speake it right, I may not speake it fine.)

But on that other side a Sight-rule turnes about,
And vnd'r it lyes a tabl', on which they see set-out
The course of wandring starres (who keep yet certaine rites)
The names of eu'ry month, the dayes and scale of heights.
He mouing that same Rule now takes the paine to teach
The toying of a wall, and now to know the reach
From any place to place; the depth of any Well,
By view of breadth in heau'n a breadth on earth to tell:
As als' at what-signe Inne, by ryquet as it were,
Th' Almighty' appoints the Sun to lodge all months i'th' yeere;
And where his Nadir is, and how much he declines,
Or how much he aduanc'd about th' Equator shines:
What time a Signe entire allotted hath to runne
Ere on our Hemisphere he mount; and how to konne
Each countries mid-day-line, the Pole-heights every way,
All howers of the night, all howers of the day.

Vse of th' Astro-
lab.

46 The pregnant Phaleg yelds vnt' all old Herber taught,
His eu'r attentiu' care and quick-conceiuing thought;
As perfect Alcumist this gold he multiplies,
And vsing well the stock bequeath rich legacies
Of learning, treasured in his encreasing Casse,
Vnt' all his noble race; and they their teacher passe.
But as of Venus, Mars, and Mercurie the lights
Goe visit otherwhile the naked Trogloodytes;
Now Iava, now Peru, and oft remoue, to shine
In either world, a this, a that side th' Equall line:

Phaleg improves
and commends
th' Art to his
posterity.

Des Chaldeans
elle s'en va
aux Egyptiens
d'eux aux
Grecs : de re-
chef aux E-
gyptiens, puis
aux arabes,
finalement aux
Italiens &
Aleman.

Louange des
doctes Astro-
nomes.

Vitilitez de la
doctrin Astrono-
mique.

*Ainsi, ou peu s'en faut, l'honneur d'un si bel art
Né cheri, élevé chez l'arabe Hebreaïque,
Fils adoptif, se donne au peuple Chaldaïque.
Puis faisant peu d'estat des sommets sourcilleux
De l'antique Babel, se retire, orgueilleux,
Du Tigre au Nil second, demers l'Austre s'en vole,
Et dresse dans l'Egypte vne samsuse eschole :
Et puis s'amourachant des Pelasges subtils,
Commet entre leurs mains & soy, & ses outils :
Et derechef encor sous le grand Ptolomee,
De Peluse renoid la rive bien-aimée :
Et d'Egypte eschappé, se donne aux Musulmans,
D'eux aux Hesperiens, & d'eux aux Alemans.
O vrais Endymions, qui sur l'astre Latmoie
Caressiez, baisotez, embrassez vostre amie,
Qui, grand Reine du ciel, a son list entouré
D'un milion d'Archers portans Pescu doré :
Atlas non-fabuleux, colonnes eternelles
Du Palais du Seigneur, ames doctement belles :
Las ! sans vos monumens la doctrine des cieux
Ruineuse cherriot dans le flot oublieux.
C'est vous qui as ibrouillez les mois, & les anne es :
Quicottez au Nocher les heur & fortune es,
Pour couper la commande : & les iours que la mort
Peinte au ciel, se se mond d'aller surgir à bord :
En quel temps le Bonnier doit es mains de la terre
Depositer son grain : quand vn homme de guerre
Doit faire battre aux champs : quand tenir garnison :
Quand forcer vn rempart : quand conduire à foison
Les vinres en son camp : quelle saison est saine
Ou pour purger le corps, ou pour ouvrir la veine :
Et comme vn Medecin doctement curieux
Pour ses drogues mesler doit regarder les cieux.*

44. Now heare we Hel'r againe. Hee begins to discover the secrets of
Astronomy contained in certaine principall words vied by the professours
therof; which we are now briefly to interpret. 7th Apogee is the Sunnes
greatest distance from the earth; as the Perige his least: for we haue two
kinde

So this renowned Art was first in Hebrue borne,

And then a Chaldee adopt; soone after gan to scorne
And brauely set-by light old Babels ruyn'd pile,
So south from Tiger flew vnto the fruitfull Nile;
There taught sh'a noble schoole; but thence the Grecian wits
Her rys'd, and thence to them her tooles and selfe commits:

Then vnder Ptolomey thence t'Egypt turnes againe,
Delighting to reuise her decree Pelusian plaine:
And ye: vnconstant went from thence int' Arabie,
From thence int' Italie, from thence int' Almanie.
47 O right Endymions, on Larmos star-set hill
Who coll, embrace, and kisse your welbelou'd at will,
Dame Cynthia queene of heau'n: about whose bed there stand
A thousand thousand guards, with golden shield in hand:
O goodly-learned soules! ô Atlases vnfaired!
By whom the throne of God is eu'r (as twere) sustained!
Without your helps (alas) in'to the Sea or Hell
Of all forgetfulnesse this skill of heau'n had sell.
Tis you diuide the months and seasons of the yeece
Confused alfores; you quote the Marinere,
By searhing all that Fate doth on the skie describe,
His time to hoise-vp saile, and when and wheret' arriue.
You teach the slow-foot oxe and daily-sweating swaine
What time the faithfull earth may best receiue their graine.

You teach the man of warre to keep his hold, or fight,
And when to scale a wall, and when to vi'tl' a right
H's hunger-doubting camp: of you all season good
The good Physician learnes, to purge and let vs blood,

kinde of distances; one Solstitiall, and the other Excentrick: the Solstitiall
is, when the Sunne entring into Cancer, (that is the Signe of the Crab) and,
comming neere to our Crowne-point in the Noone-line: casteth on vs his
beames most directly, which by reflection from the earth become more
scorching

*This knowledge
came from the
Hebrewes to the
Chaldeans.
From the Chalde-
ans to the Egypti-
ans.
Then to the Gre-
cians,*

*Then to Egypt
again.
Then to the Ara-
bians, and so to
the Italians and
Almans.
The praise of A-
stronomy, with
commodities of
Astronomy.*

scorching, sharpe and violent. This distance is not vniuersall, but proper to that Region or Climate whose Crowne point the Sunne then approacheth nearest. The distance *Excentricke* (common to the whole world) is, when the Center of the Sunne is come to the highest of his *Epicyle*, and so put of farthest from the earth; and thither is he brought by meanes of his particular Orbe, in Center differing from the Center of the earth; and this shewes the meaning of *Excentricke* and *Concentricke*. Now, the Sunne is at highest of this kinde a little after the Sunstay of Summer, and at the lowest soone after the Winter Sunstay, whereof before. When he is at the highest, hee seemes very small, and to goe very slowly: at the lowest, a mans eye may discern him to be much greater, and to passe away swifter. Wherein appeares the wondrous wisdom and prouidence of the Almighty Creator. For so it falling out, that at the Summer Stay the Sunne is hottest, because of his beames more closely gathered and reflected; and that he tarries there the longer, because of the daies length; therefore God raiseth him vp then into the *Apogee*, or highest place of his *Epicyle*, and furthest off vs; lest running below he should make our heat intollerable. And further, his stay in that place is the longer; darting his beames more perpendicularly, and marching more slowly through the Summer Signes; that he may the better concoct and ripen the Fruits of the Earth. Whereas, in the Winter time, casting his Rayes aslope, and so of lesse force; that the Earth wax not thereby all thorough cold and barren; the Sunne descends into his *Perigee*, or lowest Chamber, to comfort and maintaine the all-nourishing Element in heat and vigour. And, to the end the cold, which is enemy to fertility and generation, may the better bee driuen away, and the Sunne recover his higher Signes; from whence he may send downe more comfortable beames; God hath giuen him, about the Winter Stay, great swiftnesse to dispatch his journey withall. No man will thinke it strange, that considers the huge distance that is betwixt the *Apogee* and *Perigee*; that is, betwixt the highest, and lowest station of the Sunne. For the Astronomers cast it vp to the number of 315244. Italian leagues. Besides, that neither the other fix Planets, nor the Firmament of fix Starres, doe with contrary motion hinder the Sunne in his course, he runnes not directly against the *Primeauable* way; but byasing a-side, and as it were yeelding to that violent motion: that he might the better come to an end of his owne journey, and draw the other Planets with him. Were it not for this course of the Sunne in *Byas*, or (as Heraclitus say) in Bend of the Zodiacke, the sundry Climats and Regions which he comes at by turnes, should not be heate and cooled in their due seasons; Nay certaine Season should there be none, nor any inequality of night and day; and all in a hee-poch, all confus'd: Diuers other benefits of this bendy motion doe the Astronomers declare; who reckon also that the space, from hence to the Sunnes highest point in *Apogee*, is 4329244. leagues or Italy; and from hence to his lowest, 4014000. Subtract this latter summe from the former, and so for the distance betwixt the *Apogee* and *Perigee*, you shall haue, as before, 335244. but enough of this; For one sight of a good *Armillarie Sphere* will teach more then all these words: yet whose desires

so know more concerning the number of Spheres and Planets, let him read
I. *Bagin*, who sets downe the figures very exactly.

45 Then takes he the *Astrolabe*. That is an Instrument flat and round, a foot
or lesse in Diameter, of brasse or wood, containing many lines both straight
and circular, and innented long since; though the Author be not certainly
knowne (some hold it was the Arabian *Moffabde*, some *Pisany*, some *A-*
brahan) to cast and know the motions of these heavenly bodies and their
dependances. Some call it the *Planisphere*, because it hath the Sphere
drawne into a Flat. The word is Greeke of *ἀστρον*, a Signe or Starre, and
λαβάνω to take, or *ἀστρον* (which commeth of the same verbe) *a handle is*
hold by; for hereby we lay hold (as it were) on the Starres, or take the po-
sition and height of them. For holding this Instrument by the handle, a
skilfull man may soone discover the braue secrets of Astronomie. As for the
parts thereof, there is first a large ring that beares up the handle, then the
Astrolabe it selfe, which hath two sides: the fore-side, otherwile called the
Mother, because shee containes in her wombe (as it were) diuers other ta-
bles, serving for diuers elevations of the Pole, and the back-side, whereon
are drawne sundrie lines and circles: the first of them, next the edge, shewes
the degrees of Altitude, whereof there is a double vie; for, applying them
to the numbers in border that exceed not ninety, they shew how many de-
grees the Sunne or other Starre is raised aboue our *Horizon*, with many
commodities thereon depending; and applying them to the numbers be-
low, which goe-on from thirtie to thirtie, they shew the degrees of the Zo-
diacke, where the Signes are written with their names and characters, to
know the true place of the Sunne every day. After these you shall finde set
downe other circles, wherein be the twelve Moneths of the yeare, answera-
ble to the Signes, with daies vnto each apart, or two by two, numbred by
Fives or Tens, not exceeding 31. which is the quantitie of the greatest
Moneth. This serues to know in what degree of the Zodiacke the Sunne is
every day. Moreover, there are two Diameter-lines crossing each other in
Rectangle at the Center of the *Astrolabe*; one called the Noone-line,
drawne from the Ring by the Center downward; and another from East
to West, which representes the generall Horizon, at whose either end indif-
ferently begin the degrees of Altitude aforesaid. Six other small lines there
are like Arches, together with the Scale of heights, the Winds, and the
Rule turning-about on the backside, whereof we shall speake anon. As for
parts of the forside, called the *Mother*; there is first a circle or border di-
vided into 360. degrees, these stand for the Equinoxiall or Eauen night,
wherein are by iust measure set downe and distributed the 24. houres of the
day, containing each fiftene degrees, and euery degree foure minutes, so
as euery houre hath threescore minutes. The wombe (as I said) of this Mo-
ther is to beare sundry tables according to the Pole height of sundry places:
these tables haue each about their Centers drawne three concentric cir-
cles; whereof the least is the Tropike of *Cancer*, called in the Syhere the
Summer Tropike; where the day is at longest about the twelfth of Iune:
the Mid-circle is the Equator, passing close by the beginning of *Aries* and

Libra, in which two places the Sunne makes day and night equall throughout the whole world; to wit, about the eleventh of March, and the 23. of September. So followes it then, that the greatest circle of these three, which is towards the edge of each table, must be the Tropike of *Capricorne*, where the day is at shortest, about the twelfth of December. Moreover, in these Tables there are the *Almucantars*; by that Arabian word is signified the circle of Pole height vpon our Hemisphere, some perfect some imperfect. The first of them stands for the slope Horizon, diuiding the world into two parts; whereof the one we see, the other is hid from vs. The Center of the least *Almucantar* stands for the Zenith or Crowne point, from whence to the Horizon are ninety degrees euery way drawn-out by Twos, Threes, Fives, or Tens, according to the capacite of the Instrument, and distance of the lines; which are to drawne, for the Sunne or other Starre to be thereto applied, as often as a man will take their eleuation about the Horizon. Beside these there are also the *Azimuths*, or crowne circles; which doe cut euery *Almucantar* by Fives, Tens, or Fiftenees, into 360 degrees, quartered by ninetie, and distinguished one quarter from another by the two principall *Azimuths*, which are the Meridian, and the Equinoctiall; that passeth from the right East-point by our Zenith to the West. Where we begin commonly to count the degrees of the Quarters Northward and Southward. These are to make knowne in what part of the world the Sun or other Starre riseth and setteth. After these doe follow the vnequall houses, called the houses of the Planets, together with the names and characters of these Planets; the lines of twy light, noone and mid-night; the figures of the twelue houses, the line of the Zodiacke, and consequently the directory or Index which turneth about the Instrument at either side, by the brim. Lastly, there is the Hole of the Net or Cob-web, which stands for the Pole of the world; and by the pinne that goes thorow the same Hole are all the tables or plates of the Astralabe ioyned and held fast toge-

*C'est vous qui parcourez les celestes provinces
En moins d'un tourne-main : qui plus grans que nos Princes,
Possed. & tout le monde : & faites, demi dieux,
Tourner entre vos mains les clairs Cercles des cieux.*

*Pour vous, Esprits diuins, ma plus deserte plume
Peroit son miel plus doux conter dans ce volume :
Vous seriez mon subiet, si la dernière Sœur
Desia ne me trainoit à soy par sa douceur.
Car s'enten mon Phalec, qui d'une humble langage
S'informe avec Heber du nom du quare Image,
Poy qu'il respond ainsi. Cher fils, ce reit mignard,
La douceur de ces yeux, ce pied qui frétillard
Semble toujours danser : les gusitorrez, des flutes,*

4. 11. 11111
L'Astronomie
pour consigner
la quatriesme
Image, qui est
la Musique, la
quelle il delerit
avec les orne-
mens.

ther. Concerning the vse of this Instrument in measuring all heighes, bulkes, lengths, breadths, thicknesse and depths, *I. Siuſter, D. Iaquinet, and I. Bassamin* haue largely thereon discoursed in their bookes of the Astro-labe: And wharneed I take further paines in Englishing more of this Subject, when the famous *Geoffrey Chaucer* 33. yeares agoe hath made all so plaine in the best English of his time? Somewhat only must be said of that *Abide*, as the Poet here calles the Rule; it is an Arabian word, in Greeke *σινδης*, in Latine *Radius*: as in *Virgil, Descriptis radius totum quægens huius orbem*. It is the turning Rule on the back-side of the Astrolabe, whereon are fastned two square tablets with small sight holes perſed, for the height-taking of Sunne or Starre, and for measuring of quantities aforesaid, or any other vse here specified by the Poet.

46 *The pregnant Phleg yields*. Having shewed the excellencie of Astronomie, he comes now to declare by what meanes the knowledge thereof was deriued vnto vs; and saith (as it is most likely) that from the Hebrewes it came to the Chaldeans, from them to the Egyptians, from them to the Arabians, and so to the Italians and Germans, whose names haue bene gathered and set downe by *H. Raguinus*, in his Treatise of the excellencie of Astronomie.

47 *O right Endymion*. This is in commendation of the learned Astronomers, and their profession. The Poets saine that the Moone was so in loue with *Endymion*, that as he slept on a high hill-top, shee came thither to kisse and embrace him. It is thought he was some great Astronomer. At least, this fable was ment of Students in Astronomie, whom our Author for that cause here termeth *Right Endymion*. The great vse and further commendation of this Art you may reade in *Virg. Georg. 1. Æneid. 1. & 3.* and almost euery where in *Palmy*; but especially in *Puer* and such as haue lately written, or prefaced vpon Astrologie.

And how to mingl' his drugs: you passe all o're the skie
In turning of an hand, or twinc kling of an eye.

You, more then princely rule all countries vnder Sun;
You demigodly make heau'n twixt your hands to run.

48 For you (ô heavenly wits) my fairest painting quill
Should on these folded sheets her hony-dew distill,

Still would I write of you: but with her dainie sweets
The last list'r of the foure me calls and lovely greets.

For I this *Phleg* heare with sonly meeke language
His fath'r entreat to tell the name of th'oth'r Image;

And *Hel'r* him answer thus: Deere sonne, this painted girle
By that her wanton soot seems still to daunce and smile,

By glauncing of her eye, the Cornets, Guytens, Flours,

Les cistres, les cornets, les luths, les saquebutes,
 Et les lyres encor, qu'autour d'elle tu vois,
 Nous monstrent que c'est l'Art qui modere la voix,
 Qui mesnage le vent, & qui guide maistrresse,
 Dessus les nerfs par leurs de nos nerfs la souplesse :
 Le discordant accord, la sacree harmonie,
 Et la nombreuse loy, qui tenoit compaignie
 A Dieu, lors qu'il voulut donner ingenieux,
 A la terre repos, & des ailes aux cieus :
 D'autant, comme lon dit, que la Voix souveraine
 Logea dans chaque ciel une douce Syrene,
 Comme sur-intendante : à fin que ces bas corps
 Empruntassent des hauts lieux plus parfaits accords,
 Et qu'un Chœur aime-bal avec le chœur des Anges
 Dans sa Chapelle arante entonnast ses loüanges.

Ou comme un si fine vent aristement vomi
 Par le soufflet Panthois, se pourmeine parmi
 L'ingenieux Secret, entre par les soupapes,
 Qu'en battant le clavier, organiste, tu frapes :
 Conte dans la graueure, & monte, dimisé,
 Par les conduits espars du Sommier pertuisé :
 Anime tout d'un coup les aiguës Cimbales,
 Les flutes au-deux-air, & les aigres Regales :
 De la bouche de Dieu l'Esprit tout-aninant
 Des cieus organise va les vents monnans :
 Si bien que retroquant leur orniere eternelle,
 L'un d'eux fait le bourdon, l'autre la chantaerelle.

Or tous ces coëtr'accents enchanteusement d'un :
 Plus clair que dans le ciel s'entendent parmi nous.
 La plus p'sante humeur, l'Elyer, la Terre basse,
 Vont tenant la partie & plus lente, & plus casse,
 Le Phlegme blanchissant, l'humide Antomne, & l'Eau,
 La Tenor qui tousiours seüle comme au niveau.
 Le Sang, la Prime, & l'Air transparentement rare,
 La Voix qui strurriant se peint, se tord, s'efgare.
 La Cholere, l'Esté, l'Element sec & chant,
 La corde plus tendue, & le son le plus hant.

Discours Pla-
 tonique de la
 Musique &
 harmonie des
 Cieus.

Comparaison
 seruant à re-
 presenter plus
 aisement ce
 qu'il a touché
 de la musique
 des Cieus.

Musique es-
 lumens, faibles
 & elements.
 Le Bassus.

Le Tenor.
 L'Altus ou
 Contratenor.

Le Supercus.

Shawmes, Sackbuts, Vyols, Harps, Bandoes, Organs, Lutes,
Which all about her lye vpon the table and ground,
Appeares to be that Art which rules the voice and sound.
Which guides the gentle breath and mistress-like appoints
How on the tuned string we trull our nimble ioynts.
The sacred harmonie, the discordant accord,
Law numbred, number law'd, which waited on the Lord,
When his creating Word spring of All-euerie
Mads ch'earth to stand so fast, and heau'n so fast to stie.
49 Sith every Sphere (they say) hath some Intelligent,
Or Angell muscally, for Lady president,
Appointed by the Word: to th'end of those above
These lower things may learne the perfect cord of loue,
And that with Angell-queers a dauncing Set be scene
To reuell on his praiſe in temple syrie-sheene.
Or as from bellow-loongs a breath one and the same
In skilfull-wise put-out straies through the secret frame
Of curious handyworke, quits every stop and list,
That opens when the keyes are tickt by th Organist,
And mouning here and there from out the channell scored
Into th'esparged pipes o'th Sommer throw-bored,
Alliues, all in a trice, Recorders sweetly-still
And Regals eager-run'd, and Cymballs sounding shrill:
So of Gods mouth the breath and Spirit all-aliuing
Stirres of the tuned heau'n these wheeles all lowely struiuing,
And as their wonted way eternally they trace,
Some of them trill the Treble, and some bomb-out the Base.
50 Now all these counter-nores, so charmy-sweet, appeere
Yet not so plainly in heau'n as eu'n among vs heere.
Th'humour Melancholike, the Wint'r, and cold dry ground,
They beare the Bases part, and soft and slowly sound.
The white phleame, th'Aukom-time, the water cold and wet,
They all aleauell run, and are for Tenor set.
The B'ood the prime of yere, the moist and luke-warme Aire,
Play Descant flourisher, deuider, painter, strayer.
The Choller, Summer, Fire, that are so hot and dry,
Resembl' a strained chord that foundeth eu'r on high.

*Musick, the
fourth Image,
described with
her Implications.*

*Plato's opinion
of Harmonie
among the
Spheres.*

*The Spirit of
God compared
to the wind of
an Organ.*

*Musick in our
Humours, Sta-
tions and Ele-
ments.
Buffs.*

Tenor.

Counter-tenor.

Treble.

Efficace de la
Musique.

*Et c'est pourquoy (mon fils) les plus rebelles choses
Se laissent vaincre au chant, comme tenant encluses
Les semences du nombre : & foibles, ne vivant
Qu'en vertu de l'Esprit qui va les cieux mouvant.*

Ample descrip-
tion de l'efficace
& vertu de la
Musique.
A l'endroit des
hommes sages
& fous.

*Le chant harmonieux fait aux plus fiers gendarmes
Tout ensemble tomber la cholere, & les armes :
Serein l'ame triste : & charmesment doux
Accoïse peu à peu les bourrasques des fous :
Donne frein au desir, & fait mourir la flamme
De celui qui, bouillant, adolatre une femme :
Guerit le patient des Phalanges blessé,
Qui proche du tombeau saute comme insensé.
Le Cigne en est rani, la Biche en est trompée,
Et des peints osillons la simple sse pipée.
Le Dauphin suit la Lyre, & le bruyant essain
Des Abeilles s'arreste au tin-tin de l'airain.*

A l'endroit des
bestes.

A l'endroit de
Dieu mêmes.

*Hé, que ne peut le chant? ven que meisme il commande
Al'Esprit donne-esprit : ven qu'il fait qu'il descende
Dans l'ame d'un Prophete : & d'un divin accent
Vnît l'esprit rani à l'esprit ravisant ?
Ven qu' quand l'Eternel en sa fureur plus grande
Fume, tonne, treluit : que tous ses nerfs il bande :
Et que courbant le dos, & haussant ses deux bras,
Ses foudres plus aigus il veut lancer en bas :
L'accord melodieux, qu'un cœur de nos soufrire,
Destrempe ses tendons, fait rendormir son ire,
Et Clémence aux-doux-yeux ombre d'entre ses mains
Le supplice en souffrir des rebelles humains ?*

Canan entre-
rompt le pro-
pos d'Heber,
dont le Poëte
lâsse préd occa-
sion de mettre
conuenable fin
aux beaux dis-
cours de cette
seconde So-
maïne.

*Mais si tost qu'Heber vent de l'antique Musique
Deschiffrier, eloquent, & l'art, & la pratique,
Canan, qui du Jourdain cerche le fat al cours,
Passant pres la Colonne, interrompt son discours.
Aussi n'en puis-je plus. La longueur du voyage
Que, foible, s'entreprend, me fait perdre courage.
Il me faut impetrer nouueau secours d'enchant,
Et reculer un peu pour faire un plus grand saut.*

91 See then the cause (my son) why song doth oft win them
That are most fierce by kinde; there are inclos'd within them *The reason and force of Musick.*

The seeds of numb'r and time: nor can their life hold-out
But by the Spirits helpe, that whirleth heau'n about.

92 Sweet harmony it makes the fiercest Army stay *With wisdom.*
Their deadly fowd and force; the griefe it doth allay

Of eu'ry pained soule; and with a gentle charme
Withdraweth by degrees the Foole from trickes of harme; *And Fools.*

k bridleth hot desire, and putteth-out the flame
That makes a louers-heart idolatrise a d'ame;

It heales a man that's hurt with fly Phalangy's sting,
That eu'n at point of death will madly daunce and sing: *With Raues.*

The Swan delights therein, deceiu'd thereby we finde
The shyie discoullard fowle, and fearefull starting hinde.

The Dolphin loues the Leere, th'vnhuied swarme of Bees
With tinkling sound of brasle, are clustred on the trees.

93 O what's to Musick hard? which wont so much to merit, *With God himselfe.*
Which wont so to please eu'n with th'enspiring Spirit,

As bring him downe on *Saul*, and in *Elisha* wed
The Spirit rauisher vnto the rauished?

Yea when th'eternall God, to sharpest anger bent,
Smoakes, thunders, lightens, hailes, with all his pow'rs assent,

And with his heau'd-vp arme, and with his backe enfoul'r,
Is ready to discharge his forest blasting-boule;

Th'armonyons accord that hearts deuout shall weepe
His sinnowes albenombes, and brings his ang'r asleepe:

Then sweet-ey'd mercy steales (as well shee wont and can)
From vnd'r his hand the rod deseru'd by rebell man.

94 But now as *Heb'r* had thought t'haue further gon & told:
The practise and the skill of all the Musicke old;

See, *Canaan* searching-out his Iord'ns fatall walke,
Vnto the Pillernies and breakes-off all the talke.

Not can I further goe; this iourneyes irksome length
In weaknesse vndertooke, hath wasted all my strength:

I must anew entreat some helpe of heu'nly grace,
And somewhat need recoil to leape a greater space.

48. *For as* (I humbly witt.) Shewing that he had a good minde to dilate vpon the praise of this Art, he breaks-off to come to the description of the fourth Image, which is Musick; and her he sets-out with all the most necessarie and gracefull attire, both for voice and instruments of diuers sorts. It requires a long dispute and hard to resolute, what manner of Instruments, and how framed they were, which we read by translated names to haue bene in vse among the Hebrewes, Greeks, and other peop^e of old time. This would take-up a whole Volume; as also that other question, what was their vocall Musick; whereof *Plato* and *Aristo* both haue treated. I perswade my selfe they had in those dayes a kinde of skill in making and managing their muscalle Instruments, and ioyning voice thereto; which is hardly well knowne or conceiued now of vs: though some of our Musicians we finde both in voice and vpon instrument to exceeding skilfull, that they are able much to moue our affections; but short of that wonderful power which hath been ascribed to the ancient Musick.

49. *Sub eu'ry Sphere* (they say.) The Poet vpon this occasion of Musick, raisheth himselfe to consider the accord and harmony of the Heauens; borrowing his discourse from the Philosophie of *Plato*: whereof I shall endeavour here to set downe the summe He saith then that our Musick on earth is but a shadow of that superlatiue harmonic which God hath ordained the great Cymbals (as it were) of heauen to make, by their so swift and orderly mouing: whence vnkely it is, but that the Prim orable and other Spheres, that whirle-about continually and haue done so long, should make some noise answerable to their compass and cadence so proportionall. And rather may we presume they make a most excellent melody, and far exceeding our earthly Musick, which from that heauenly borroweth her perfection. For so it being, that God hath made all things in number, weight and measure, very likely it is that he kept a due proportion in the heauens; and that more exactly than on the earth: because this is the lowest part of all, for habitation of the meekest creatures; when they (as their English name signifies) are heauen-vp on high, to make a beautifull and glorious palace for th'Al-Creator. To consider the matter yet more particularly; the Platonikes doe say, that God (who is the Voice Soberaigne, and gourd voice, sound, and harmony to all things, high and low) hath in euery Sphere of heauen set an Intelligence (some call it Scale; some, Angell; some, work-on quirked by the Primum Mobile) whereby the heauens are moued in their cadence appointed, to exactly as no melody can be more pleasing. As for mine owne opinion hereof, I thinke the Platonicks (who say also that God still exerciseth Geometry) meant hereby to commend the perfection of Mathematics, and chiefly Astronomy; which is most excellent and certaine of them all. And because t^e minde is maruellously delighted with Muscalle proportions, which no where can be found more perfect then in the heauens; who to hath the gift to vnderstand them, enioyes a contentment surpasing all sweetness of earthly and encephaling Musick. Now, to the end this heauenly Musick may be the better conceiued; our Poet here vish a very choice and dainty comparison, and saith the Spirit of God

gives

gives the heaueus a Muscally motion, which breed: a sweet harmony among them; euen as an Organist by due fingring the keys of his Instrument strres vp therein a melodious sound. Thus much by the way; that the Reader may thereby take occasion to stop his eares against the tempestuous broyles and discords of this world, and raise-up himselfe toward this heavenly concord; or rather to fly-up thither with the wings of faith, and learne, in the company of Saints and blessed Soules, to vnderstand those excellent Songs, which are partly set-downe for vs in duxes passages of the *Apocalypsa*.

10. *Now all these counter-notes.* Leauing that heavenly Musicke of the Spheres, he shewes now that we haue a Musicke also contained euen in the humors of our bodies, answerable to the foure Seasons of the yeare and the Elements: Our Melancholy, like the Earth and Winter Season, holds the Basse; our Phlegme, like the Autumne time, and Element of Water, the Tenor; our Blood, like the Spring and Aire, the Counters-tenor, which runnes through all kinde of Notes; our Choller, as the Summer time, and Fire, the Treble: as for all other parts vsed in Musicke, they are euer correspondend to some one of these foure.

11. *See then the cause.* He speaks now of the effect and power of Musicks. The Platonicks held the soule of Man to be composed of numbers and proportions, the excellence whereof is chiefly in the heaueus: whereupon it ensues that Muscally harmony, somewhat partaking with the nature of life and soule, diuersly moues and affects all liuing Creatures capable thereof. The Poet plaies vpon this opinion, but still with a caveat, that the truth and ground of this doctrine be rightly vnderstood: For man's Soule is not made of numbers, as the word is simply taken: but thus much only meane the Platonist, that these spirituall substances encl sed in mans body are so exquisite, and (as it were) harmonious, that all harmony, concord, and proportion delights them: and contrariwise all discord and disproportion, or confused noyse offends them, as we see by daily experience. Furthermore, he that hath created all things in perfect concord and proportion, would men in such as seceme farthest from well agreeing, haue the force of Musicke shew it selfe, by the attention it commandeth of hearers, and by their loue and reuerence thereof. Whereupon I boldly dare asseert that soule not well ordered in it selfe, or not well fitted with a body, which cannot abide sweet harmony.

12. *Sweet Harmony.* In twelue verses here the Poet sets-out the force of Musicke, both in regard of men and beasts: whereof we finde in the end History very notable examples; as *Tamander*, *Tamirhan*, *Arian*, and others, who by this Musike haue done great wonders; made the most offendi to be friends one with another, the most melancholy and sad, to be merry; toyles, to be wise; and such as were like to runne mad for loue, to be stayed; and what not? It is reported also, that against the *Phalagies* power, there is no helpe to ready and soeraigne as the well ordered sound of Muscally Instrumntes. See what *Edon*, *Pisoy*, and *Platanoboy* etc.

13. *On what is Musike hard.* He goes on yet further, and shewes how Musike is able to perswade euen with God himselfe. And thus he proues how

three examples; the first of *Saul*, (1 Sam. 10.) who meeting a company of Prophets with Instruments of Musick, began also to prophesie among them; the second, of *Elihu* (1 King. 3.) who called for a Minstrell, and when the Minstrell played, the hand of the Lord (that is his Spirit) came vpon the Prophet: the third, of God. anger appeard by deuout singing of Psalmes; and namely those of *Dauid*, which in the mouth of Gods faithfull seruants are of wonderfull power; as by many particulars of these and former times may well be proued. For God indeed hath promised to be neere vnto all those that call vpon him faithfully, *Psalm* 145. 18. And it becommeth well the righteous to reioyce in the Lord and be thankfull, *Psalm* 33. 1. To conclude, here is the effect of a zealous prayer, wherein heart, voice and accent runne together, most lively set-out by the Poet, describing with most elegant similitudes the fierce wrath of God against sinne, and the sweetnesse of his mercy, when he is appeased.

94. *But now as He's had thought.* The Poet intending to make here an end of the second day of his second weeke, brings-in *Canan* the sonne of *Cham*, to seeke (as it were by Fate) along the banks of *Jordaine*, for the Countrey that was after to be inhabited by his posteritie. So he coming toward the Pillar, breaks-off the learned conference that was betwixt the other two. And here therefore shall end our Commentary-Notes vpon these high conceits of this excellent Poet.

F I N I S.

The Epistle to the Lord Admirall. 1596.



Figuring how neare it concernes your Honourable Charge, what strangers passe the Seas into *England*; I was thereby, and othe. wise in humble desire moved, to give your Lordship first intelligence of this Gentleman, whom I have newly transported out of *France*: and also thought it necessary to craue your favourable protection of him in this his trauell. A worthy man is

he (my Lord) in his owne Countrie, howsoever here disguised, and one of the sonnes of that Noble and Diuine Poet *LA SIERE DV BARTAS*; in my simple iudgement the properest, and best learned of them all, I am sure the best affected to *England*, and the gracious Emperesse thereof: for which cause I made speciall choise of him, and doe therefore the rather hope to finde fauour on his behalfe with your Honourable Lordship; whose loyaltie to the Crowne, the Prince by trust of so high an Office; whose loue to the Land, the people by ioynt consent of daily felt vertues, haue so fully witnessed, that the same thereof hath spread it selfe farre beyond that your admirable Regiment. In so much as this gentle stranger, though he were at the first vnwilling, *Plis-like*, to leaue his native soule, especially now in this dangerous sea-faring time, while all the world is in a manner troubled with *Spanish* Fleets; yet after he called to minde what he had heard and written of the mightie Goddesse of the *English* Ocean, and who there swayd the Trident vnder her, trusting vpon such a *Neptunus*, he went aboard with a good courage, and doubting not at all but that the proud *Spanish* Carackes, if they be not yet sufficiently dismayd by the wracke they suffered in their former aduenture, but dare againe attempt the like, be they neuer so many more or greater than they were (if more and greater they can be) shall againe, by the grace of God, directing (as before) the courage and wisdom of *Englands* renowned Admirall, be disperfed ouer the frowning face of our disdainfull Seas, and drunken with salt waves, regeorge the bodies of their presumptuous Pilots. And so (my Lord) with a fauourable wind, breaching directly from the *French* Helicon, by the safe conduit of your Honourable name, and helpe of the Muses, at length I landed my stranger in *England*. Where since his arriuell he hath gladly encountered diuers of his elder brethren, that were come ouer before, some in a princely *Spanish* attire, others in faire *English* habits, and to the intent he might the better enioy their company, whn by this time had almost forgotten their *French*, he was desirous to learne *English* of me: therefore I kept him a while about mee, was his teacher at home, and interpreter abroad; and now that he hath gotten such a materring of the tongue, as hee can (so as hee can) speake for himselfe, may it please your good Lordship to talke with him at your leisure; though I know you vnderstand very well his naturall speech, I am of opinion it will much delight you to heare him vter such counterfeited *English*, as in so little time

THE EPISTLE DEDICATORIE.

time I was able to teach him. He can say somewhat of the godly government of good Princes, & the wicked practises of Tyrants, as well in composing as maintaining a Scepter: both worthy your Lordships hearing for the manner sake, though the matter be not unknowne to your wisdoms. But some other things he doth report very strange, as of NIMROD, that was the first Tyrant of the world, after the time of Noah, the first Admirall of the world: his aspiring minde and practises in seeking the peoples fauour, his proud and subtle attempt in building the Tower of Babel, and Gods iust punishment thereof in confounding the language of the builders. Very truly reckeneth he (that which few doe consider) the great and manifold inconueniencies, that are befallen mankind by the diuersitie of tongues. Further, he can tell of speech in generall, whether man speake by nature, or haue but onely an aptnesse to speake by use, and whether any other creature haue the like: as for scuerall speeches, he can prouoe, with many goodly reasons, which is the best and most ancient of them all; what altereth each tongue, what continueth each in account, what languages are in greatest regard now adays, and what Authors haue most excelled in them. And vpon occasion of the English tongue, my Lord, he setteth-out in such manner the Queenes princely Majestie, her learning, wisdom, eloquence, and other excellent vertues, that I know your noble and loyall heart will greatly reioice to heare it, at the mouth of such a stranger. The rest, if it be more curious, then for the States weightie affaires, your L. may intend to heare, I with referre vnto those goodly young Gentlewomen, your noble and father-like-minded Sonnes, whom after your L. I doe most of all honour: there shall they finde profit so blended with pleasure, learning with delight, as it may easily win their hearts, already veruouly aspiring, from the wanton and faining Cantoes of other Syren-Poets (wherewith many young Gentlemen, and chiefly those of greatest hope, are long and dangerously misled) vnto a further acquaintance with this heavenly-Poeticall Writer of the truth: who is now growne into such a liking of this Country, chiefly for the peaceable government thereof (blessed be that Governour) and free course of the Gospell (God continue it, and send the like into France) that he is desirous to become a Freedemizen; and hoping further to be an eye-witnesse of Gods wonderfull mercies towards this Land, wherof in France he spake but by heare say, to behold that precious North-orne Pearle, and kisse her Scepter-bearing hand, whose worthy praise he hath sung so sweetly, he humbly beseecheth your gracious fauour to be enfranchised, which if it may please you to grant (my Lord) vouchsafing also the patronage of him; that vnder seale of your Honorable name he may escape the carping censures of curious fault-finders, and enjoy all honors, privileges, liberties and lawes, that belong euen to the naturall inhabitants of this noble Isle, my selfe will vndertake to Fine for him, at least hearty prayers for your daily encrease of honor, and all such obedience, as it shall please your L. to impose:

Whose I rest ever at command,

WILLIAM LILIE.

PART OF
DV BARTAS,
ENGLISH AND FRENCH,
AND IN HIS OWNE KINDE OF
Verse, so neare the French Englished, as
may teach an English-man French, or
a French-man English.

[Sequitur Victoria junctos.]
With the Commentary of S. G. S.

By WILLIAM L'ISLE of Wilburgham,
Esquier for the Kings Body.

*Sufficit exigua fecisse in parte periculum.
Hac Regi placeant, & sic quoq; cetera veritam.*



LONDON,
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M.DC.XXV.

A Pastorall Dedication to the King.

I Soong of late as time then gaue me scope;
Howbee't for other times a way left ope:
But now, as now; to th'end my Lord may heare,
My voice, then hoars, to day is waxen cleere:
My former Shepheards song deuised was
To please great *Scotus*, and his *Lycidas*,
But this for *Galla*, whom th'All-mightie power
Hath made a Lilly-Rose, and double flower:
O Vally Lilly and Sharon-Rose her blesse!
Though this good speed preuented hath my presse:
Else had I not this peece of booke alone,
But whole *Du Bartas* offred at your throne;
For either nation counterpaged thus,
Tacquaint more vs with them, and them with vs.
Yet (o!) vouchsafe it thus and grant an eare
To these two Swains, whom I ore-heard whileare.

As Shepheard *Musidor* late on a balke,
Philemon commeth to him, and they talke
(Least on [*quoth he*] my tongue ore-often run)
Thus each with oth'r; I stay till they haue done.
Pbi. Good day! what not a word? how dost thou
Or art thou sicke, or takest thou some care? (fare?
Mu. Care, Shepheard? yea, to shew what ioi I can.
Pb. How? that's a riddle; what's thy meaning man?

TO THE KING.

Mu. For sith a Nymph, a daught'r of Shepheards God,
Who rules a world of sheepe with golden rod,
From loslie shrine descending yet will daigne
To stoopeat this my cottage homely-plaine,
And of her fauour make herselfe the guage
To me, that ought her seeke on Pilgrimage:

Phi. Oh, now I see whercon thy mind is bent;
How to prepare fit entertainment.

Mu. What shall behoooue me do, or how to looke?
For though I pawne my fairest pype and hooke;
That one, which *Damon* gaue me by his will,
That other woon in game on Magog hill;
Ile entertaine her (She, I pawne my life,
Will proue the greatest Kings child, sister, wife.)
Ile entertaine her: If I not mistake,
Some Wheat-floure haue I for a bridall-cake,
And Abricots, and Plums blacke, red, and white,
Preferu'd with hony cleere as chrysolite;
And nuts, and peares, and apples pretie store.
My poultrie will affoord me somewhat more,
Except the Fox deceiue me.

Phi. Shame him take!

Oft hath he made our Chaunticleer to quake:
But Creame and Butt'r is skarse yet out of horn,
And all Achats this yeare apprizze to corn.

Mu. I nothing buy, nor haue I much to sell.
Store is no sore; my house it finds full well. For

TO THE KING

For there is corne, and milke, and butt'r and cheefe,
Thankes vnto *Pales*: then, if please my bees,
(That waxen wasps when any shrews do fret them)
But if I may by gentlenesse entreat them
To lend m' a combe as sweet as is my guest,
Enough it will be for a Shepheards feast.

Phi. Thou mak'st me think of my great grandsirs
That would, but did not, kill for *Iupitere*; (cheere,
And that he would was but a single goose,
The Sentinell of that skant furnisht house.

*Quid. 8. Met.
de Philonome
& Haucide.
Quoniam aufer erat
memoria castella
ville.*

Mu. I know the Gods do bart and welcome prize
About great store of cheere and sacrifice.

Phi. True, and their cheere some more, some lesse by
Not of their owne, but of their hosts estate. (rate

Mu. I haue a flocke too, *Pan* I praise therefore;
Though not so fat as hath beene heretofore.

But ile receiue this guest with such deuice,
As Shephard best becomes; no Muse is nice;

They quickly yeeld to grace a Pastorall,
Vranie, Thalie, Calliop, and all:

Such I prepare, and they will all be here,
With all the musicke of their heauenly queere.

Phi. But how (I pray thee as thou lou'st the kirke)
Wilt thou deuise to set them all awerke?

Mu. I haue a pricke-song for *Calliope*,
To tricke her voice in euery moode and key:

TO THE KING.

And she shall sing the battell of those Rammes,
Who, to th'affrighting of our tender lambes,
In riualling for *Helens* of the flocke,
Affront each other with a cannon knocke,
Some faire Ewes wool-lock wearing each in horn,
Or other fauour as they wont to forne,
At feast of *Gor*, good Shepheard, that of yore
Embrew'd the Crosier-staffe with Dragons gore.
This order shall she sing of all most lief;
Because my faire guest weds thereof the chiefe.

Ph. So for *Calliope*: What for the rest?

Mu. In Orchard, that my selfe with care haue drest,
My rarest tree (it beares but only seau'n)
Hath apples streaked like the Globe of Heauen.
On one of them *Vranie* shall discourse
Of euery starre the setting and the sourse;
And shew the Bride and Bridegroome all confines
Of his and her land, by the mid-day lines.

Ph. Were lines of length, and breadith like-easily seen
It were not heard.

Mu. Then on the flowrie green,
Or in my garden shall *Tbalia* sing,
How diuers waies dame *Flora* decks the Spring;
And how she smiles to see May after May
Draw'n-out, for her to tricke this Ladies way
With diuers kinds of diuers-colour'd flow'rs,

Some

TO THE KING.

Some strew'd aground, ſoe hanging on the bow'rs;
As curious writers wont embrace their Text
With new and gueson words.

Pbi. On, on to th' next.

Mu. Well-pleasing *Euterpe* shall the next in order
With gentle breath enwhisper my Recorder;
And after playing sing, and after song
Trull-on her fingers all the cane along;
High, low, amids; now vp, now downe the key
With *Re-Mi-Fa-Sol*, and *Sol-Fa-Mi-Re*;
Declaring how by foure the selfe-same notes
Are set all tunes of Instruments and Throates,
Which are to sound the *Queenes* sweet harmonie,
Both of her minde and bodies Symetrie.

Pb. As I haue heard report, such if it be,
(*Mu.* *Fy-on* that If)

Pb. Deserues it only she.

Mu. But I proceed; On harpe shall *Polymnie*
Renew great *Orpheus* sacred memorie;
For louing only one; and her so well,
That he assayd to fetch her out of Hell.

Pbi. So Poets say, but such come neuer there:
From death perhaps.

Mu. So would I do (I sweare)
For such a wife.

Pbi. So would not I for mine.

But

TO THE KING.

But now the rest; for heres but five of nine.

Mu. Sweet *Erato* that sets my guest a fire,
Shall play the romant of her hearts desire:
So bee't her Grace it hold no disrepute
To heare it charmy-quauerd on her lute.
Then shal the Bride-maids & the Bride-men dance,
The Men of England, with the Maids of France;
And sing with *Venus*, *Cupid*, *Himene*,
This Madrigall, set by *Terpsichore*.
Spring-Quyristers, record this merry lay;
For *Galla* faire to day
Goes forth to gather May.
Grow all the Ground, but chiefly where she goes,
With White and Crimfin Rose;
Her Loue is both of those.
She shall him choose and take before the rest,
To decke her lockes and brest;
And both shall be so blest,
That they and theirs shall golden Scepter weild
Whereto must bow and yeild
The proudest plant afeild.

Ph. So, here is worke for Muses all but two;
What hast thou more?

Mu. Enough for them to do.

Ph. Nay, vse but *Clio*; leaue *Melpomene*.

Mu. Why leaue her out? a skarely Muse is she.

But

TO THE KING.

Ph. But still so sad, with looke cast-downe on earth,
I doubt hir presence will defeat the myrth.

Mu. No, no, I will not part her from the Queere;
But fit her humor, and to mend the cheere,
(Out-set all other wofull destinie)

My fattest lambe shall make a Tragedie.

And sing the Muse will of no greater bug,
Then warre betwixt a yong child and his dug;
Controuling some, though not of high degree,
As cause thereof; ye Ladies pardon me!

The melancholie Muse yet saith, not I;

All that your Sex dishonour I desie;

But your faire bottles *Melpomen* doth thinke
Danie nature fill'd, for your faire bab's to drinke.

Ph. Milke would she giue else only to the poore,
Not vnto such as drye't and spill't a floore.

Mu. And this 'tis like shee'll adde vnto the rest;
That Ladies child deserues a Ladies brest;

That brauer spirit suckt shall more embrace him,
And make him, man-grown, like a knight behaue

P. Whe others make their gentle blod far worse [him].
By sucking young the basenesse of their nurse.

Mu. For as their Heathen gods, the Heathen sayn,
No mortall blood had running in their vein;
But *Venus* wounded once by *Diomed*,
Ambrosian liquor at her finger shed:



Right

TO THE KING.

Right so in blood of men there is great odds ;
And such among them as are stiled Gods,
The finest haue, to breed their children food:
Blood was late milk, and milk will soone be blood.

Pb. And some loue more (as cause of better luck)
Then wombe that bore them, paps that gaue them
What parent would not such a reason moue, [suck.
Drawne from the gain, or losse, of childrens loue?

Mu. I once beheld where Lady of high degree,
As with her Lord and others set was she,
In mids of dinner had her child brought-in,
And gaue it suck, scarce shewing any skin,
Through yench-board hole of silk, pinn'd vp againe
When child was fed, without more taking paine.

Pb. And is not this instinct through all dyslown,
That eur'y femall hatcheth-vp her owne?
Well, make an end.

Mu. How can I be too long,
When Muses beare the burden of my song?
But here's a Trumpet, Fame selfe hath no better;
And *Clio* sounds it well, and i'll entreat her
Hereafter sing on high what foe shall bow
To th'issues of this happie match; but now
To surd it, as young trompeters are wont,
And, lest it sound too lowd, set stop vpon't;
Yet first bid welcome with a cheerefull clank

The

TO THE KING.

The French Deluce to Brytaines Rosy bank.
Phi. Well fare thine heart for thinking on these
To please the children of so mighty Kings. [things,
My selfe, though poore, wil thereto ioine my myte
On solemne day: so leaue thee for to night.

Mu. And I so thee: time is our sheepe were penn'd:
The Sunne is soonken at the Landskop end.

Then *Musidor* made haste home, and began
Take order for the busines with his man.
(Wife had he none, the more was he distressed)
See (lad, quoth he) the house and garth well drest
To morrow morn; for then, or soone at least,
The sweetest Nymph on earth will be my guest.
Without, plash thistles and presumptuous thorns,
That neare the way grow vp among the corns;
For feare they rase her hands more white thē milke,
Or teare her mantles windy-wauing silke:
Within, if Spiders heretofore haue durst [burst,
With cunning webs (wherethrough the stronger
And weaker flies are caught) presume to quyp
The sacred lawes of men; with besome stryp
Both web and weauer downe: be-rush the floore,
The porch, and th'entries, and about the doore;
Set eau'n the trestles, and the tables wax,
And strew the windowes: house that mistres lack.
O how (quoth he, and deeply sigh'd therat)

TO THE KING.

'Tis out of order; wants I know not what!
Haue care (my lad) and be as 'twere my sonne,
He lowted low, and said it should be don.
Much hereto more was written when the Queene
Her beautie shar'd your sea and land betweene:
But after landing long will be my booke
Held vnder presse: on part then please you looke,
Till come the rest; but ô with gracious eye,
And pardon, for applying Maiestie
To Shepherds stile! so may you see conspire nigher;
Th' English and French, as no third tongue comes
No not the Greeke, vnt' either; though Sir Stephen
Hath made the same with French to march tull
As doth our English, and it shall yet more, [cauen.
Now heart, and hand ye Princes ioyne: wherefore
I pray, and will, with *Hymen* all mine houres,
That, for the good successe of you and yours,
While earth stands Cent'r, and Heau'n in circle goes
Together spring French Lillie and English Rose.

Your Maiesties

faithfull subiect and seruant,

W. Lisle.

To the Readers.

COnyes, whom Salomon reckons among the wise Little-ones vpon earth, do make many skraplets and profers on the ground, before they dig earnestly for their nest or litter; and writing-sebollers draw first in blotting-paper many a dash, roundell, and minime, before they frame the perfect letters that shall stand to their coppie: so entending some worke that may (if I be so happie) remain some while after me, many waies do I essay and try first my stile and pen; that according also to the wise rule of Horace, I may thereby iudge my selfe and discern quid valeant hum-ri, quid ferre reculent. Nor do I trust my owne iudgement herein, so likely to be partiall; but commonly present my worke in writing, before it bee printed, vnto some Quintilius or other, whose noble disposition will, authoritie may, and learning is able to find fault and aduise me. Yet among the sundrie versets or prosets, which besides this, I haue or shall set-out, if you find some that saue of my younger time; passe-by them (I pray you) or asfoord them the fauour, that my Quintilius doth, to let them passe, because they were the way that led me to a grauer kind: as also the grauest of humain Poetrie,

To the Readers.

brought me at last to the diuine; whereof I haue many Essayes, now almost readie for the presse. This translation of Salust du Bartas what present occasion draweth from me you may well perceiue: yet thinke me not herein Actaagere, to do that which was before done, and very well by Iosua Siluester; for it is in a diuers kind, and many yeares ere he began, this had I lying by me: yea partly published in print (as Anno 1596, & Anno 1598) and dedicated to the late Noble Charles Earle of Nottingham. But now the cause why in this I beginne so abruptly, is for that I was loth to come neere the booke next aforegoing; which our late Soueraigne Lord King Iames in his youth so incomparably made English; yet had I a desire to fall vpon that braue commendation of our late Soueraigne Ladie Queene Elizabeth, and her people, in the second booke here, and that of France, in the third; both laid together betokning (as it were) some new bond of Loue shortly to come betwixt that Realme and this; which we all pray the Lord to prosper.

To make way then yet more for this mutuall acquaintance by communication of Language, thus much of that Noble Poet I thought meet to counterpage with French and English. Not all, both because the Kings happie match growing on so fast, I had no time to finish and print so great a volume; and for that I may
say

To the Readers.

say of this Author, as of Homer, know foure of his bookes, and know them all: for thus much onely may suffice (I presume) to helpe an Englishman vnderstand the whole French of Bartas, or a Frenchman the whole English of Siluester. If you aske me why I keepe this kind of Hexameter verse, I need say no more, but that it is the same which the Author kept in the originall: and he doubtlesse for the more graue, made choice thereof with great reason, according to the counsell of Horace, who aduiseeth all writers, Descriptas seruire vices, operumque colores: his reason followes (which with little alteration of the verse I may hereto fitly applie)

*Indignantur enim communibus & propè loco,
Dignis carminibus, dici primordia Mundi.*

*And what is our English Pentameter but the same kind of verse which is vsed in our Comedies? Besides, I had a desire to trie how French and English would go hand in hand; for enterchangeable helpe and teaching of the one by the other; now both Nations are so well inclined to learne and conferre together. For which purpose I found this worke very fit, and readiest on such a sodain to present my Lord the King withall, at the here celebration of his marriage. And herefore onely, if there were none other cause, yet (gentle Readers) my hope is yee will hold me excused. I was about to end; but may not forget to let you vnderstand, that this Bar-
tassian*

To the Readers.

Italian Verse (not unlike herein to the Latin Pentameter) hath ever this propertie, to part in the mids betwixt two wordes: so much doe some French prints signifie, with a stroke interposed, as here in the first two pages you may see, for example. The neglect of this hath caused many a brave Stanza in the *Fairie Queene* to end but harshly, which might haue bene preuenied at the first; but now the fault may be sooner found then amended. I doe but note it vnto you, that you may the better obserue the true cadence of this our Authors Verse: and so crauing your fauourable construction of these, and all my like endeauours, I rest willing to doe you what further service I am able.

VV. L.



*Jusqu' a la fin du Mond la lys Francoise
Fleurisse iointe avec la Rose Angloise.*



Fin d'Adam, & commencement de Noe.

Adam de-
clare a son
fils en co-
bien de
iours le
monde a
esté créé.

Combien
d'ages il
dureia.

Le premier
age du
monde
sous Adā.
Le second
sous Noe.
Le troi-
siesme sous
Abraham.
Le quatri-
esme, sous
Dauid &
ses succés-
eurs.



*Dis il commence ainsi. | La branlante cité
Des peuples escailléz : | tout ce lambris vomé ;
Ou du grand Fondroyeur | la puissance eternele
Mist Phebus & Phebe | par tour en sentinelle :
L'air, des nues la lice : | & le camp assiné,
Où le colere Autan, | & le Nort mutiné*

*Se donnent le bataille, | & s'ierzietent par terre
Maint bois, qui moytoien | veut esteindre leur guerre :
Des fragiles humains | le diapré sejour
Fut fait en six Soleils, | & le septiesme iour
Fut le sacré Sabat. | Ainsi la terre, l'ond-,
L'air, & l'azur dore | des panillous du Monde
Subsisteront six iours, | mais longs, & tous dimers
Des iours bornez du cours | de l'œil de l'Vniuers.*

*L'un cōmence par moy. | L'autre a pour son Aurore
Le pereinnente-nef, | qui les contaux decore
D'un pampre cultivé. | L'autre ce grand Berger,
Qui suit le Tont-puissant | en pays estrange :
Es donnant plus de foy | à la sainte parole
De Dieu, qu'à la raison, | son fils unique immole.
L'autre un autre Pasteur | dextrement couragenx,
A qui la sonde sert | d'un canon oragenx,
Et qui change, veinceur, | en septre sa boulette :
Grand Prophete, grand Roy, | grand Chantre, grand Poëte.
Celui laqui le suit, | prend son commencement
Par la nuit de ce Roy, qui void cruellement
Massacrer ses enfans : & sur la rime grasse
D'Enphrate transporter la Iudaïque race.*

Et



The end of Adam, and beginning of Nöe.

Then thus he gan foretel. | The wayy territorie
Of people skalie-backe, | all this high vaulted storry,
Wherein the thundring God | by his e'rlasting might
Hath placed sentinell | sunne for day, Moone for night,
The highest Aire, the Meane | wherein the clouds do play,

*Adam shewes
his sonne in
how many
daies the
world was
created.*

And this below, the field | appointed for the fray
Of sturdie counterwinds | that with a roaring sound
Throw many a wood that stands | betwixt them, to the ground;
The flower-decked Inne | that lodgeth crazie Man,
Were all by th'awfull word | in six daies made, and then
Was hallowed the seuenth. | In like sort Earth, Sea, Aire,
And th'Azure-guilt that foldes | the world in curtaine faire,
Shall last six other daies, | but long and farre vnlike
The daies that Heauens bright eye | meates-out with golden strike.
That first begins at me, | the next at him that first
Inuented Ship, and taught | dry hills to slake his thirst
With cheerefull nuce of grapes: | the morning of the third,
Is he themightie Groome | that led his flocke and heard
From home to follow God, | and sacrificd his Sonne
By faith in heau'nly word | more than by reason weonne.
And he begins the fourth | that had the cannon-sling,
And changed hook to nuce, | great Propher, Poet, King.
The fife a dismall day | beginneth at the night.
Of that disastrous King | whose last most-rutull sight
Was, of his children slaine, | and Jewes all droue in rankes,
To leada slauish life | by fat Euphrates bankes.

*How many
ages it
should con-
tinue.*

*The first age
under Adā:
The second
vnder Nöe.
The third
vnder A-
braham.*

*The fourth
vnder Da-
uid.
The fift vnder
Z. de-
chian.*

Le cinquième sous
la captivité du Zé-
dechain.
Le sixième sous
Jésus
Christ.
Le dernier
qui sera le
repos du
monde.

*Et l'aure a pour Soleil le Moïse attendu,
Qui batu, qui chassé, qui moqué, qui pendu,
Qui mis dans le cercueil, a de nostre injustice,
Bien que injuste, souffert l'exécrable supplice.
Mais le dernier sera le vray jour du Repos.
L'air deviendra muet : de Neptune les flots
Chommeront pareilleux : le ciel perdra sa dance,
Le Soleil sa clarté, la terre sa cheuance :
Et nous, estans plongez, en éternels ebats,
Celebrerons au ciel le Sabat des Sabats.*

Considé-
rations d'
Adam sur
ce qui doit
avenir à
ses descen-
dans jus-
ques à la
fin du pre-
mier mode
exterminé
par le de-
luger : com-
me le tout
est exposé
par Moïse.

*Las ! que doy-je espérer de la race voisine,
Du feu qui doit, vengeur, cendroyer la machine :
Des hommes qui n'auront que leur desir pour loy,
Et qui n'orront parler ni de Dieu, ni de moy ?
Puis que, pleins de fureur, ceux qui prièrent naissance
Dessus le sacré seuil du jardin de plaisance,
Qui sentent brûire encor le divin indigement,
Et sont comme tesmoins de mon bannissement,
Semblent desputer Dieu. Ame traistre & mutine,
Hé ! n'est ce assés d'avoir fait triple l'Androgyne,
N'est ce assés, O Lamech, d'avoir ten lût sonné,
Si tu n'avois encor ton couleau mouillé
Dans le sang bisayeul ? sans que ni la defence
De cil sous qui se schit l'infernale puissance,
N'e la marque qu'au front l'Assassin inhumain
Portoit pour sauveconduit, ait retenu tain.*

Enos re-
stabit le
service de
Dieu.

*Courage, O saint Enos, suis, courage : redresse
L'estendart de la foy, que l'humaine sagesse
Fouloit ia sous les pieds : innuque l'Immortel :
Pourpre d'vntiede sang les coins de son autel :
D'un encens vapoureux souvez, sacré parfume,
Et l'amorti flambeau de Verité s'allume.*

*Voy ton disciple Henoc, du monde l'ornement,
Qui mourant tout à soy, vit à Dieu seulement.*

Voy,

The sixt daies Sunne is Christ, the Sauour look-for long,
Who sinnelesse, yet for sinne of man is mockt, bear, hong,

*The first
divines
christ.*

And laid in graue. The last is th'everlasting rest.
Then shall th'embillowed Sea be downe a leuell prest:
The Sunne shall lose his light, Hea'n stay his whirling round,
All fruit shall cease to grow vpon th'all-bearing ground.
And we that haue on earth beleueed Heauenly troaths,
Shall keepe in Hea'nly ioy the Saboth of Sabothet.

*The last
shall be the
worlds rest.*

What shall I hope (alas) of all the latter age,
Or sicke vengeance sent to burne this worldly stage,
Or men who law'd by lust, nere heard of God, nor me?
What shall I hope of them, when these whose pedigree,
So late from Eden draw'n, continues liuely sense

*Adam con-
sideres what
shall befall
his posteritie
till the first
world is en-
ded by the
Flood.*

Of Hea'nly doome on me, when these with mad offence,
Gods anger still prouoke? Ha traitor, and rebell soule,
Ha Lamech, was't a fault so light thy bed to soule:
To third the paire of man: that yet more hellish wood,
Needs must thou dip thy blade in double-gransters blood?
Nor could the Rogues passport embrant betwixt his browes,
Nor his charge stay thine hand who power infernall bowes?

But Enoe, O thou Saint, be bold, and plant againe
The standard of beleefe, which mans vnsteddie braine
Hath laied along the ground: Call on the Souraine Good:
Besprinkle his altars hornes with sacrificed blood:
Send vnto his sacred smell the sweet perfume clouds,
And Truths bright lampe retinde in Errors ashie throudes.

*Enoe respla-
ndishes
Gods fire-
nace.*

See Enoch thy discipule, he with a godly strife,
Stall dying to himselfe, liues in the Lord of life.

Par foy
Henoc a
esté em-
porté, a fin
qu' il ne
vist point
la mort : &
ne fut
point trou-
ué, pource
que Dieu
l' avoit
emporté.
Car deuit
qu' il fust
emporté,
il a eu tel-
moignage
d' avoir
pleu a Di-
eu Hebr.
11.5.

Henoc
chemina
selé Dieu,
& n'appa-
rut plus :
car Dieu
le trans-
porta.
Gen. 5.24.

Les enfans
des Patri-
arches se
corrompét
& se joig-
nent aux
filles de la
profane
race de
Cain.

*Voy, voy comme ils s'exerce à souffrir la lumiere,
Qui foudroyante luit en l' essence premiere :
Comme libre duioug des corporelles loix,
Et sequestre des sens, il vole quelque fois
Dans le saint cabinet des Idees plus belles,
Ayant la Foy, le sensue, & l' Oraison pour ailes :
Comme à certains moments, bien qu' hôte de ce lieu,
Saint il possède tout, sent tout, void tout en Dieu :
Comme pour quelque temps montant de forme en forme
En la forme de Dieu, heureux, il se transforme,
Voy comme le Tout-beau, qui brulant d'amitié
Pour ses rares beantez, le vent non par moitié,
Ains tout & pour tousiours, dresse à son Tout l'eschelle
Qui conduit d' icy bas à la gloire eternelle.*

*C'est donc fait, tu t'en vas ? tu t'en vas donc à Dieu ?
Adieu mon fils Henoc, adieu, mon fils adieu.*

*Vy là haut bien heureux, la ton corps que se change
En nature d' Esprit, ou bien en forme d' Ange,
Vest l' immortalité, la tes yeux, non plus yeux,
Decorert flamboyans d' astres nouveaux les cieulx.
Tu humes a longz traitis la boisson Nectaree :
Ton Subat est sans fin, La courtaine tiree,
Tu vois Dieu front à front : & saintement uni
Au bien trinement-un, tu vis en l' infini.*

*Ce pendant icy bas, nouvel Ange, tu laisses
Un peuple desbordé : ses mains sont pilleresses :
Sa langue ne se plait qu' à semer des di, cors :
Son ventre est va abisme, inceste tout son corps.*

*Qui t'eust iamais pensé ? La bienheureuse race,
Le peuple sacré saint, ceux que Dieu par sa grace
Adopte, sont, helas, ceux qui plus impudens
Pour courre apres le vice ont pris le mors aux dents,
Embrassant, eschaufez, les impudiques filles
Des prophanes humatus : confondant les familles
De Seth & de Cain : & prisant, effrontez,
Moins les honnestes mœurs, que les fresles beantez.*

*De ces sales baisers a prins son origine
Vne engeance qui vit de sang & de rapine :*

The end of Adams and beginning of Noe.

Grace of the world, and seest abide th'eydaunting shine
That blazeth lightening-like i'th' essence first diuine:
Lo how deliuered from yoke of bodie weight,
And sequestred from sense, he meates the topleisse height
Of Heau'n, and borne on wing of Fasting, Faith, and Prayer,
Sryes vp the tent of Saints embroyd'ed all so faire.
He, though a guest on earth, in heau'nly trance doth fall;
Know'eth all, seeth all, hath all, in God that's all in all.
He passing each degree, from forme to forme ascends,
And (O most happie man) in Gods owne likenesse ends:
For lo, th' All-goodly-faire him for his verrue loues,
And, not in part, but all, from earth to heau'n remoues.

3 Faithfull
Enoch taken
away to the
Lord for
pleasing him
Heb. 11. 5.
Gen. 5. 24.

Gone art thou? art thou gone vnto the starrie blew?
Adieu my sonne *Enoch*, adieu my sonne, adieu.
Liue happie there on high, thy body now a sprite,
Or changed wondrously to shape of Angell bright,
Puts on eternitie; thine eyes now no more eyes,
But newly-flaming starres, do beautifie the skies.
Thou drinkest now thy fill of Nectar wine, thy day
Of Saboth neuer ends; the vaile now draw'n away,
Thou seest God face to face, and holily vnite
Vnto the Good Three-one thou liu'it i'th infinite
An Angell new: but lo thou leauest here behind
Men of vnbounded lust, their hands rake all they find,
Their bellie like a gulf is euer gluttonous,
Their tongue malicious, their bodie incestuous.
Yea (would a man beleeu't?) the very chosen race,
And holy peopl' of God, th'adopted sonnes of grace,
They are (alas) the men most impudent of all;
They gallop after sinne with bit in teeth, and fall
T' embrace in lustfull heat mans daughters lewd and vaine,
Profanely tempering the blood of *Seth* and *Cain*:
So with a shamelesse eye they choose the gawdy face
Before the godly mind: From these foule beds a race
Of Gyants (God knowes what) spring vp with bloodie minde,
Strong

The Patri-
archs chil-
dren cor-
rupt them-
selves by
marrying
with the
progeny
of Cain.

Geans engendrez
de ce mes-
flinge.
Courroux
de Dieu
contre le
premier
monde.
Gen. 6. 3.

Deluge v-
niuersel sur
le premier
monde dût
nui n'es-
chappe
fors Noe,
& ce qui
estoit en-
clos avec
lui dans l'
Arche. Gen.
6. 7. & 8.

Exclama-
tion pleine
de passi-
ons & asse-
ctions bien
accommo-
dees à ce
discours.

*Je ne sçay quels Geants, cruels, hants à la main,
Pestes de l'Vniuers, fleaux du genre humain.
Adonques Dieu, qui voit que sa lente iustice
Par ses trop longs delais confirme leur malice,
Ne voulant plus plaider, colere, se resout
D'abolir soudain l'homme, & pour l'homme ce Tent :
Au moins tout ce qui fend les airs à tire d'aile,
Ou qui hante, mortel, la terre riche-belle.*

*Il ouure d'une main les fenestres des cieux,
D'on tombent mille mers sur les chefs vicieux
Des rebelles humains, De l'autre poing il serre
L'espougeuse rondour de l'execrable terre :
La met dans le pressoir, & lui fait pen à pen
Regorger tous les flots qui iadis elle a ben,
Dans chaque creux rocher vn grand torrent s'avine :
La neige à son secours des montaignes arrive :
Les Cedres & Sapins ne montrent que les bras :
Les fleuves se font hants, & leurs bors se font bas.*

*Las ! qui d'arriere-fils perds-se dans les abîmes
Pour ne sçavoir nager ? & sans les apres cimes
Des monts plus eleuez, sur qui les plus gaillars
Pour se sauuer du flot, grimpent de toutes parts,
Je serois sans neweux. Mais quoy ? Las ! mais quoy l'onde
Fait ia moindre ces mouts : la surse ce du monde
Deuient vn grand estang, Enfans, où suyez-vous ?
Las ! vos pieds sont par tout talonnez du courroux
Du Dieu croule-Vniuers. Le flot ia tout ranage :
Les fleuves & la mer n'ont desia qu'un riuage :
Sçavoir vn ciel noirci, vn ciel qui chargé d'eaux
Vent produire, irrité, des Oceans nouveaux.*

*O pere sans enfans ! O pere miserable !
O viens par trop seconds ! O race dommegeable !
O gonffres inconus, en pour moy desconuerts !
O naufrage du monde ! O fin de l'Vniuers !
O ciel ! O vaste mer ! O terre non plus terre !
O chair ! (ang ! Aces mots la tristesse lui serre
Les conduits de la voix. Il meurt presque d'ennui,
Et l'esprit prediscern se retire de lui.*

The end of Adam, and beginning of Noe.

4

Strong, fierce, plagues of the world, and whips of humane
Then God who sees that sinne more by the long delay (kind
Of his reuenging hand encreaseth day by day,
Is angrie and now no more will plead the reason why;
But man an all for man will sodainly destroy:
At least what ere with wing doth clip the yeelding aire,
Or haunt in mortall state the land so richly-faire,
With one hand sets he ope the windowes of the skie,
Whence on mens rebell heads there falleth from on hie
A thousand showrie seas; he gripes i'th' other hand
The soaken spongie globe of th'all defiled land,
And sets it hard in presse, and makes it cast anon
What flouds it euer dronke sen first the world began.
From euerie vaulted rocke great riuers gin to flow,
And downe-hill so encrease with flouds of moulten snow,
That Firre and Cedar trees scarce any bow do show,
The water swol'n so hie, and bankes are funke so low.
O what posteritie for want of skill to swimme,
Loose I within these gulfes, yet some full brauely climme
The craggie peakes of hills, t'escape the raging deepes,
And grapple about the rockes, but (ah) the wat'r vp creeps,
And lesning all these hills makes all the world a meere.
My children whither now? O whither can you steere (world
From God, but vnto God? whose anger hath shooke the
Quite cut-off all your legs, in flood your bodies hord.
Now grows y flood so high that th'erth is more then drown'd
The riuers and the sea haue all one onely bound,
To wit, a cloudy skie, a heau'n still full of raine,
As trauellling with child of many another maine,
To make me childerlesse. O father miserable!
O too-to fruitfull reines! O children dammageable!
O gulphes reuealed for me that were before vnknown!
O end of all! O world enwrackt and ouerflow'n!
O Heau'n! O mightie sea! O land now no more land!
O flesh and blood! but here his voice began to stand;
For sorrow stopt the pipe, and ny of life bereft him:
So fall'n a swoond with grieve the Prophet Spirit left him.

B

Annotation

5
Annotations vpon the end of *Adam*
and beginning of *Noe*.



He wising Territorie. The verses are graue, and full of maiestie, and agreeable to the person that speakes, *Adam* sheweth vnto his sonne in how many daies the world was created; and how many ages it shall endure. To giue more weight to this declaration, he brings in the first of Mankind, to speake thereof as it were by the rauting power of the holy Ghost; for that

his purpose was to ioine to the former discourse of Creation, the sequele of diuers ages of the world, which *Adam* could not speake of, but by Spirit of prophetic.

1 *That p^{ss}.* As God created Heauen and Earth in six daies, and rested the seventh; so *Alaw* shewes that the world shall continue six ages, and in the seventh shall be the eternall rest of the Church triumphant in Heauen. Some there are, both old and new writers, who discoursing on this number of six, and constring to their purpose the saying, *That a thousand yeeres are as one day before the Lord*, haue imagined that the world from beginning to the end shall fulfill the number of six thousand yeeres; to wit, two thousand before the law, two thousand vnder the law, and two thousand vnder Grace. But this opinion hath so little foundation in holy Scripture, that contrariwise it is refuted rather by expresse testimonie of Christ, who saith, the latter day is vnknown both to men and Angels. Now that which the Poet propoundeth here concerning the worlds six ages, not defining the number of yeeres; it is founded in the word of God. The first age then begins from *Adam* and continues till *Noe*, 1656 yeeres. The second from *Noe* who built the Arke, and planted the Vine, till *Abraham*, 293 yeeres. The third lasteth from *Abraham*, the great sheeppheard drawne out of Chaldaea, who obeying the voice of God was ready to sacrifice his onely sonne *Isaac*, from *Abraham* (I say) vnto *Dauid* 912 yeeres. The fourth, from *Dauid* the valiant and nimble sheeppheard, who with one cast of his sling ouerthrew the Gyant *Goliath*; and of sheeppheard was made King, renowned aboue others; who was also a great Prophet, and excellent in Poetrie and Musicke; vnto the taking of Ierusalem vnder *Zedechias*; who after hee had seene his children slaine, and the people of Iudea led captiue into Babilon, had his eyes put out; contains 477 yeeres. Now, from the destruction of the first Temple built by *Solomon*, vnto the destruction of the second Temple destroyed by the Romans, about fortie yeeres after the death of Christ, some reckon 656 yeeres; and that's the fift age. The sixt holds on from Christ to the worlds end. If this latter age last yet but 31 yeeres longer, the Lord
(shall)

shall have attended it with as long patience as he did the former world destroyed by the Flood; but the destruction of this world shall be by fire. Hereof see what Saint Peter saith in the third Chapter of his second Epistle.

3 *What shall I hope (also.)* In all the rest of this discourse vpon the first day of the second weeke, the Poet makes a brieve of the Historie in holy Scripture contained from about the end of the fourth Chapter of Genesis, to the end of the seventh. *Adams* first consideration here is of his descendants by *Cain*; who given wholly to the world, forgot to exercise themselves in godlinesse and true justice: Whereupon there ensued such vngodlinesse, vnrightheousnesse, and debauched life, as brought the deluge and vniuersall flood vpon them. *Adams* foreteth that such as shall be living in the latter age (wherunto we are fallen) are like to be wondrous peruerse, subuert his poeete successors, even in his life time, durst prouoke the iust Iudge of All.

The Poets haue fained foure ages of the world, the first of Gold, the second of Silver, the third of Brasie, the fourth of Iron: And we may put thereto a fifth, mingled with Iron and Clay. They said the first was of Gold, for the abundance of all good things: for then was there more knowledge and wisdom in the soule of man; justice and all other vertues were more honored, mens bodies were much more big, strong, and vigorous: and so much the longer living, by how much the lesse they need care to maintaine health. After this life so commodious and easie, there followed another more troublefoule; and, after that, a third and a fourth, declining still by little and little, from worse to worse. Compare ye the peaceable time of *Adams* with the broyles and massacres of these our dayes, and you shall see plainly in the one Gold, and in the other Iron. Nay even in the daies of *Hesiod* and *Ouid*, many hundred yeares agoe, the Iron age is disquieted by their complaints. But in that Golden age, before the flood, when *Adam*, *Seth*, *Enos*, *Hemeth*, and other excellent Patriarches lived in the Schoole of God, reigned ever good order: or, if there were any disorder, as in *Cain* and his line, which corrupted the posteritie of *Seth*; that same *Enos* and other good men found remedie for it. Whereas now a daies vice it selfe is held a vertue, and right is tried onely by the sword point: so are both the bodies and soules of men decayed and debased. But, least these my notes turne to a Satire, let vs stay them here with the 12 verse of the 12 chapter of the Apocalips, well agreeing with this latter age. *And to you inhabitants of the Earth and Sea, for the Diuill is come downe vnto you, which hath great wrath against his time is short.*

4 *Harshness and rebell Scale.* For example of vice and wickednesse, he noteth *Lamech*, mentioned in the fourth and fift Chapters of Gen. accusing him to haue tripled the Pain of man: that is, to haue brought in Polygamy, by marrying and hauing two wives at once; so as contrary to the Lords appointment (wherof one body made two, and of two but one) he went about to ioyne three bodies in one: and whereas hee ought to haue but one wife, tooke two, *Ade* and *Tilla*. Beside this defiling the marriage

bed (which the Apostle saith, Hebr. 12. is honourable among all men, and calls it the bed undefiled) *Lamech* is here also accused, to have embred his sword with the blood of his Grand-fathers Grand-father, that is, to have killed *Cain*, of this descent see Gen. 4. where you shall finde *Lamech* in the seventh degree; counting *Adam* the first, and *Cain* the second, &c. *Philo Judaeus* (*Lib. de Promiss. & Pœna*) holds that *Cain* was not killed; but, as his offence was a thing neuer knowne before; so was it punished after a new fashion: and bearing a certain mark of Gods anger, languished in continuall misery, without hope of grace, or comfort. Certaine ancient Doctors gae *Lamech* the title of a Murderer & bloody minded Man; and his menaces in the Text shew no lesse: hence it is that the Poet, after diuers others, hath gathered that *Cain* was killed by *Lamech*; some say purposely, some vnawares. But these Traditions hauing no ground in holy Scripture, and little concerning the stay of our faith; let the Poet say, and the Reader thinke what they will. Howbeit *Moses* sheweth plainly that this *Lamech* of *Cains* Posteritie was a cruell man, and giuen to his pleasure.

5 But *Enos*, *O thou Saint*. It is recorded by *Moses*, Genes. 4. Ch. the last verse, that vnto *Seth* the third sonne of *Adam*, was borne a sonne called *Enos*; and it followeth that then men began to call on the name of the Lord, as much to say, as then began a distinction apparent between the Church of God and the Race of *Cain*. For as much as *Adam*, *Seth*, *Enos*, and their Families only of all the World, called themselves the children of God, and reioyced in that name. The Poet so followes this exposition, that he ioynes in opinion with such as say, when *Enos* came into the world, *Adam* was 237. yeares old; and that then the Race of *Cain* was so multiplied, as the seruice of God began to be of small account, the due calling vpon his name neglected, and the doctrine of Sacrifices mis-vnderstood. Whereupon these good Patriarkes, perceiving the disorder, opposed themselves against it, by all the best meanes they could. Some learned men there are, who consider the words of *Moses* otherwise, and as though in the time of *Enos*, some others, even the descendents of *Seth* also, with whom the truth of God remained, began to be debauched in following the course of *Cainites*. Howsoever, most likely it is, that *Enos* and other good servants of God by all meanes endeauoured to maintaine true righteousness and holiness, and so much the rather, because they saw that issue of *Cain* giuen over wholly to the world. And hence it is that we reade in the sixt Chapter of Genesis, that the posteritie of *Seth* were called the Children of God; and there also, by the Daughters of Men are meant women descended of *Cain*.

6 See *Enoch*. *Moses* is briebe, but as graue and pitie as may be, speaking of the holy Patriarke *Enoch*, Gen. 5. 22. *Enoch* after he begat *Methuselah*, walked with God three hundred yeares; and begat sonnes and daughters. So *Enoch* walked with God and appeared no more; for God took him. To walke with God, is to please God, as the Apostle expounds it, Hebr. 11. Hereto the Poet affords vs learned Paraphrases that *Enoch* dying to himselfe and hanging vnto the Lord, was exercised daily in meditation of the ioyes of heauen, and raised himselfe as it were, aboue the world with the wings of faith, fasting & prayer.

As

The end of Adam, and beginning of Noe.

8

As also the Apostle saith, By faith *Enoch* was taken away, that he might not see death; neither was he found; for God had taken him away. Saint *Iain*, in his general Epistle, saith that *Enoch* the seventh from *Adam*, prophesied against the wicked, saying: *Be ye old the Lord commandeth with thousands of his Saints, to give judgement against all men, and to rebuke all the ungodly among them, of all the wicked deeds, which they have ungodly committed; and of all their cruell practices, which wicked sinners have spoken against him.* The Poet holds (according to the opinion of many Divines, both old and new) that *Enoch* was taken both soule and body vp into heauen, for a manifest witness, to the former world, of euerslasting life. For this was no such insensible departure or disappearance as is of the soule from the body. And whereas the Apostle saith, hee was not found; it shewes, that such, as then liued in the world, liid to heart this miracle, and after diligent search made, the godly were much comforted thereby, as the wicked could not but be much dismayed. Moreover, the Chronicles doe reckon but fiftie six yeares betwixt the death of *Adam*, and the taking vp of *Enoch*: and as the death of the one taught all After-comers to thinke on their weaknesse; so the life of the other made the godly more assured of life euerslasting, and glory of body and soule for euer. I desire each Christian Reader to consider well the fift Chapter of Genesis; that he may well compare the times of these Patriarkes, and marke how long some of them liued with their fore and after-beers, whereby they might the better learne of the one, and teach the other, what was the true seruice of God.

7 *Mos* of *Abraham* is left. Although the first world endured 665. yeares after the Assumption of *Enoch*; yet true is the Poets lying, that after this Patriarke was gone, all godlinesse, holinesse and righteousness began to decay; howsoever *Noe*, and his Father *Lamech*, and his Grand-father *Methuselah* (who deceased not many moneths before the Flood, but in the same yeare) did set the niches mainly against those disorders; and shewed themselves, even by way of preaching, to be as it were the Heraulds of Iustice. *Mos* shewes plainly the particulars throughout the whole fift Chapter, and, in the beginning of the sixt, what horrible finnes the descendants of *Seth* committed by ioyning themselves to those of *Cain*: as first the neglect of Gods word; then, Tyranny, violence, oppression, iniustice, wantonnesse, polygamy, or having more wives at once than one, and all wickednesse growne to a height altogether vncorrigible: so as the estate both of Church, Kingdome, and Family, were all turned upside downe; and, to be short, a deluge of impiety and filth had covered the face of the whole earth.

8 *O G*ent, *God* *g*rowes *what*. *Mos* saith (Gen 6.4.) that in those daies were Giants vpon the earth, and chiefly after that the sons of God (which were the posterity of *Seth*) grew familiar with the young women descended of the line of *Cain*, and had issue by them. He saith also that these Giants were mightie men, which in old time were of great renowne. Some apply the word Giant to the exceeding stature of those men, whereby they made all afraid that beheld them; Others, whom the Poet followes, to the Tyranny and violence of such as liued immediately before the Deluge: among whom some there were, who bore all afore them, and became a terror to

all others. *Goropius* in his Antiquities, handleth at large this point concerning Gyants; especially in his second booke entituled *Gyantomachia*. *L. Chassagnon* hath answered him in a Latine Treatise, where he disputeth of the exceeding height these Gyants &c.

9 *Then God who saw*. The causes of the Deluge, the fore-telling, and execution thereof, are set downe by *Moses* briefly, but sufficiently, and hereto may be applied that which our Lord and Saviour saith, as touching these

L'ARCHÉ.

The second day is called Noe; because the most remarkable things, in all the time of that holy Father and his successors until Abraham, is there represented in foure Bookes following, and thus entituled: Th' Arche, Babylon, Colonnes,

Auant propos,
auquel par vne
modeste plain-
te le poëte
rend les lecte-
urs attentifs,
& se fait voye
à l'invocacion
du nom de
Dieu.

Comparaison
propre, enri-
chissant le
sainct desir du
Poëte.

S I vous ne, coulez plus ainsi que de coustume
Et sans peine, & sans art, ô saints vers, de ma plume:
Si le Laurier sacré, qui m'ombrageoit le front,
Esneillé se sietrit: & si du double Mont,
Où loin de cest Enfer vostre Vranie habite,
Ma muse à corps perdu si bas se precipite:
Accusez de ce temps l'ingrate cruauté,
Le soin de mes enfans, & ma faible santé.
Accusez la douleur de mes pertes nouvelles:
Accusez mes preces, accusez mes tuteles.
Voilà le contrepois qui tire, violent,
En bas les plus beaux soins de mon esprit volant:
La gresle de mon champ: les poignantes effines,
Qui estoient en fleur les semences diuines
Qui germoient en mon ame. O Dieu, desespere moy.
De tant d'empeschemens: r'alume de ma foy
Les charbons presque esteints: attiede un peu ton ire,
Et de moy ton esprit, ô Seigneur, ne retire.
Peigne, dore, poli mes vers mieux que deuant:
Et permets que ie soy, non point tel que le vent
Qui desploye, mutin, sa bruyante puissance
Contre l'orgueil des monts voisins de sa naissance:
Desplante les forêts, & fait par son contour

Dadt

latter times, which he compareth to the time of Noe, Matth. 24. As also that of St. Peter in his first generall Epistle, 3. 20. and in his second, 2. 1. Lay also to this prediction of Adam, the description of the generall Flood, set downe by the Poet at the end of the second Day of his first weeke. All this requires a full Commentary; but this may suffice in brieft.

The end of the second Week's first Day, called Adam.

The first Booke of Noe, called the Arke.

and Columnes or Pillars: whereof the first is as it were a brieft Commentary upon divers passages of the five, seuen, eight, and ninth Chapters of Genesis. But leave the Poet.

Diuine Verse, if with ease thou flow not as tofore
Find out my weary quill, but make me toyle the more:
The sacred crown of Bay, that wont my fore-head
If now decheueled, it wither, dwindle, fade: (shade,
So that my Muse be false into these earthly helms
From that twypointed Mount where thine *Vranie* dwels,
Accuse the deadly fewds of this vnthankfull Age,
My many suits in Law, mine often gardianage,
My household care, my griefe at late and sundry losses,
And bodies crasie state: these and such other crosses,
They downward force my thoughts aspiring heretofore,
And damp my Muses wings that erst so high did soare.
This haile bears downe my corne, these bulkes & these weeds
Before my haruest comes choak-vp those heau'nly seeds
That in my soule shot-out. 2. O rid me of all these lets,
My God and Father decreet kinde in meth'emberes
Of Faith so nie put out: and, least mans wit deceiue me,
Be pleas'd, O Lord, and O let nor thy spirit leaue me!
Paint, varnish, guild my Verse, now better then before,
And grant I be not like the winde that in a rore
Sends all his hurring force vpon the first he meets
And proudest hills of all, rooting trees, scouring streets;
That driuing o're the plaint, makes with his angry blast

*The Poets modest
complaint to
breed attention,
and make way
for his Innuen-
tion.*

The

Dans les plaines boudir les scintillans cailloux :
 Mais courant il se lasse, & sa carrière isuelle
 De lient en lient perd vne plume de l'aile.
 Que plustost ie soy tel qu'un fleume qui naissent
 D'un sterile rocher, goutte à goutte descend :
 Mais tant plus vers Thetis il suit loin de sa source,
 Il augmente ses flots, prend force de sa course :
 Fait rage de choquer, de bruire, d'escumer,
 Et de daigne, orgueilleux, la grandeur de la mer.
 Le prophete discours de nostre premier pere
 Ne fut point sans effect. Car le ciel, qui colere
 Scait punir les humains obstinément peruers,
 En fin enfenolt sous les eaux l'univers,
 Jamais plus des vifueux les bandes peintures
 N'eussent d'un vol hardi desfilés Borees,
 C'eust esté fait de noms ; & la terre eust en vain
 Poussé hors tant de frumets, tant d'herbe, tant de grain :
 Si le fils de Lamec, d'un nouuel artifice
 N'eust charpenté, penible, un si vaste edifice,
 Que dans ses cabinets, saint aile, il recent
 Les parens accouplés de tout ce qui se meut.

Au fin du se-
 cond iour de
 la premier Se-
 maine.

Ils n'y furent entrez, quand l'obscur grotte
 Du mutin roy des vents le Tout-puissant garotte
 L'Aquilon chasse-nue, & met pour quelque temps
 La bride sur le col aux forcenés. Autant
 D'une aile toute moite ils commencent leur cours.
 Chaque poil de leur barbe est vne humide source :
 De nées vne nuit envelope leur front :
 Leur crin des bagoules tout en pluyes se fond :
 Et leur dextres pressants l'épaisseur des nuages,
 Les rompent en esclairs, en pluyes, en orages.
 Les torrens escumeux, les fleumes, les ruisseaux
 S'enlent en vn moment : & leur confuses eaux
 Perdent leur premiers bords, & dans la mer salée
 Ranageant les moissons, courent bride auallée.
 La terre tremble tout, & treffuant de peur
 Dans ses veines ne laisse vne goutte d'humour.

The stones to bound-again and fire sparkles cast,
 But fainteth more and more, as though his winged sway
 Did scatter here and there her feathers by the way.
 O rather make me like the streame that drop by drop
 At first beginning falls from some rocks barren top;
 But farther from the Spring and nar to *Thetis* flowing,
 Encreaseth in his waues and gets more strength by going;
 And then enbyllowed-high doth in his pride disdain
 With some and roaring din all hugentle of the Maine.
 It came to passe at length, as our fore-fire foretold
 And haufined long before, that angry heau'n enrould
 And toomb'd the world in flood, & auenge (as well it can)
 The many plighted sinne of stubbornhearted man.
 Ne'r had the birds againe in coueys checky-pide
 The windy-whirled ayre with hardy flight decide;
 Nor beast nor man had beene: but on the land in vaine
 Had sprung all kinde of fruit, of tree, of hearbe, of graine:
 Had not the godly sonne of *Lamech* learn'd the skill,
 And took the paine to build, that Arche huge as an hill,
 Which of all breathing kinds safe from so great deluge
 A paire of breeders held in sakersaint refuge.
 When all were once i'th Arche, Th'almighty bindeth fast
 In Eols closest caue the cleering Northen blast,
 And lets the South goe loose; he flyes with myllie wing:
 From each bristle of his berd there trickleth downe a spring:
 A cloggy night of myst embowdeth round his braine,
 His haire all bushy-flugd is turned into raine.

*At the end of
 the second day
 of the first
 week.*

He squeaseth in his hand the sponge of cloudy foods;
 And makes it thund'r & flash, & powre down showry floods.
 Forthwith the foamie drains, the riuers and the brooks,
 Are pult vp all at once: their mingled water lookes,
 And cannot finde, her bound; but hauing got the raine,
 Bears harvest as it runs into the brackie Maine.
 All Earth begins to quake, to sweat, to weepe for feare,
 That nor in veine nor eye she leaueh drop or teare.

C

And

Et toy, toy-mesme, O Ciel, les esclusez des bondes
 De tes larges marests, pour desgorger tes ondes
 Sur ta sceur, qui vinant & sans honte & sans loy,
 Se plaisoit seulement a desplaire a son Roy,
 La la terre se perd, la Nerece est sans marge,
 Les fleuves ne vont plus se perdre en la mer large;
 Eux-mesmes sont la mer, tant d'Océans diners
 Ne sont qu'un Ocean, mesme cest vniuers
 N'est rien qu'un grand estang, qui vient ioindre son onde
 Au demeurant des eaux qui sont dessus le monde.
 L'estoirgeon cossoiant les cimes des Chasteaux
 S'esmerueille de voir tant de toits sous les eaux.
 Le Manat, le Mular, s'allongent sur les croupes
 Ou n'agiere broutoyent les sautelantes troupes
 Des cheures porte-barbe: & les Dauphins camus
 Des arbres montaignars raxent les chefs ramus.
 Rien ne sert au leurier, au cerse, a la tigresse,
 Au lievre, au canaloï, sa plus viste vitesse:
 Plus il cherche la terre, & plus & plus (belui)
 Il la sent, effrayé, se perdre sous ses pai.
 La Bieure, la Tortue, & le fier Crocodile,
 Qui iadis iouissoient d'un double domicile,
 N'ont que l'eau pour maison: les loups & les aigneaux,
 Les lions & les dains voguent dessus les eaux
 Flant a flanc, sans soupçon, le vantour, l'arondelle,
 Apres auoir long temps combain de leur aile
 Contre un certain treffas, en s'ontombent lasses,
 (N'iaient ou se percher) dans les flots courrouces.
 Quant aux poures humains, pense que cestui gaigue
 La pointe d'une tour, l'autre d'une montaigne:
 L'autre, pressant vncedre or despiés, or des mains
 Abouttees, granit au plus hant de ses vains.
 Mais lai, les flots montans a mesure qu'ils montent,
 Soudain qu'ils sont arrest soudain leur chef surmontent.
 L'un sur un aiz flotant haxardoux se commet,
 L'autre vogne en un cofre, & l'autre en une metz
 L'autre encor mi-dormant sent que l'eau de borde

4. *Thus having said, he went.* That is, *Heber*. Poets, missing sometime the certaine truth, are wont yet to stand-vpon that is likely; wherefore this our Author, having before spoke of the pillar of stone, which stood still vp-right, brings in *Heber* opening the doore thereof by a sleight, and finding therein a burning lampe or candle. This secret of burning lamps of some vnquenchable stone, or other matter of that nature, hath beene vied in the world long agoe; and proued true by diuers ancient sepulchers found vnder the ground. *Salmas* in his 12. chap. saith there is in *Arcadia* a certaine stone of the colour of Iron, which once set a fire cannot be quenched, and therefore is called *Abyssus*, which signifies as much. *Plutarch*, in the beginning of his booke *De cessatione Oraculorum*, saith as much of the vnquenchable lampe in the Temple of *Iupiter Hammon*; which was the most ancient, and of most renouew among the *Chamites*, who soone fell from the true Religion. *Plinie*, in the first chapter of his 19. booke, tells also a great maruail of a kinde of linnen cloth which consumes not in the fire. I thinke the immediate successors of *Adam* and *Noe* had knowledge of many secrets in Nature, which we now would thinke incredible, impossible, or altogether miraculous, if we saw the experience thereof.

5. *As when a private man.* By an excellent comparison the Poet here describes the affection that *Phaëx* had to vnderstand these things; and so makes way to his discourse of the Mathematicke Arts; which he saies to be sisters, and one much like another; because they are all composed as it were of numbers, concords and proportions, which by Addition, Multiplication, Substraction, and Diuision, doe bring forth great varietie of rare and dainty secrets.

6. *My sonne.* He shewes in few words the iust commendation of these Liberrall Sciences, called here Virgins, because of their simplicitie and puretie: Daughters of Heauen; because they are placed in the vnderstanding, the principall facultie of our soule, which is from Heauen; though the vnderstanding adorned with Mathematickes, doe many times bring forth effects, which depart farther and farther from their spring-head; and so by little and little fall among the Mechanicks, or Handycrafts. He saith also further, that these foure Sciences are the fairest, which that one Spirit issuing from two, (that is, the Holy Ghost, proceeding from the Father and the Sonne) did euer beget, or mans soule conceiue: he speaks this only of such gifts as the Holy Ghost hath imparted vnto men, for the maintenance of their societie. For what were the life of man, if it had neither number, waight, nor measure; neither sight, nor hearing well gouerned? as (needs) it must be while it wants the Mathematickes: whole due praise and profit ensuing, with what other Arts depend thereon, you may reade at large in the Prefaces before *Euclid*; especially in one of *Christophorus Clavius*, and another of our English *Iohn Dee*.

7. *She there.* The learned differ concerning the order and disposition of these foure Arts: some set *Geometrie* in the first place, *Arithmetike* in the second, *Musike* in the third, and *Astronomie* last. Others cleane contrary. Our Author saith followed the most receiued opinion. Reade *Sealiger* against *Cardan*,

Cardan, Lib. 311. The chiefe thing is to consider well the bounds and coherences of these Arts, that we neither confound nor seuer them among themselves, nor mingle them with others: for, this doing sometimes hath brought most dangerous errors both into Church and Common-wealth. To proceed: In this description which the Poet makes of Arithmetick both habit and gesture, we may see what is required to the right vnderstanding that abstract Arte; now adayes farre out of the way, or soyled with grosse materials.

8. *Vnité.* In fortie verses, or thereabouts, the Poet hath set downe the grounds of infinite Arithmetick secrets. He that will search what the ancient and late Authors haue written, shall finde matter enough for a good thicke booke: I speake here but briefly, so much as may serue for vnderstanding the text, leauing the rest to a larger Commentarie. First, he calls *Vnité*, or *One*; the root of all numbers; because every number, great and small, ariseth from *One*. Secondly, he calls it also the root of *Infinite*; for the greatest numbers, and such as vnto vs are vncountable or infinite, what are they but multiplied *Vnities*? Thirdly, he tearmes *Vnité*, *True friendship*, *deare delight*; because the faithfull loue delights in one onely, and seeks no more. Fourthly, *The renouue of Harmonie*; which tends to one sweet consort of diuers voyces. Fifthly, *The first-plas of all that is*; because by one spice or kinde, of man, beast, fish, fowle, &c. was filled the whole world. Sixthly, he calls it the *Aime of Polymie*. I thinke by this he meanes the intent that all lea ned men haue, in their discourses by word or writing, to tend alwayes to some one certaine point or end, as the only marke they aime or leuell-at. Let the Reader finde out some better note hereupon; for mine owne scarce contents me. Seuenthy, this *Vnité* is said to be *no number*; because a *number* (taken as it is commonly for a name of multitude) is composed of many *vnities*: and *more then number*, because it giues a being to all numbers; and thus it hath a power to comprehend all numbers, and is actually in all. Let vs adde a word more to the praise of *Vnité*; God is one, and the Church, of many gathered together, is but one; yea there was but one Creator, one world, one man; for of him was the woman framed; one language before the confusion of Babel; one Law, one Gospell, one Baptisme, one Supper of the Lord; one hope, one loue, one Paradise, one life euerslasting. Concerning the diuers significations of one, and other numbers in holy Scripture, I forbear to speake; because the Poet makes no plaine mention thereof. But this I note further; that out of these verses, so artificially couched together, nothing can be drawne, which may any way seeme to fauour their vaine speculations; who goe about to build vpon numbers the rules of Religion; and such as are of force to establish or overthrow Common-wealths: and least of all hath any support or relyance for Arithmetickall Cheaters, Magicians, and other like mischiefes of the world; who abusing the passages of holy Scripture, where numbers are vsed, thinke they haue found therein the way to foretell what is to come: or power to raise vp Spirits; and in a word, to practise many things vnlawfull; which the curious and profane haue taught by their bookes published in *Petrus*

but let their names bee buried in everlasting silence.

9. *Twaine*. The Pythagorians called the number of two or twaine, *Ipsi* and *Dians*; because as *Diana* was barren (saith *Plato* in his *Theoretico*) so *Two*, being the head and beginning of Diuersitie, and vnlikenesse, hath no such power, as other numbers haue. It is the father of numbers Euen, which the Poet calles effeminate, because they bring forth nothing; but are cause rather of the ruine of *Masle*. For, to diuide a thing, is to destroy it, as *Aristotle* argues very punctually in the eight Booke of his *Metaphisicks*. *Plutarch* in his Treatise of the Soules creation, saith that *Zoroaster*, the Master of *Pythagoras*, called *Two* the mother of Numbers, and *One* the father; whereof he yeelds a reason, which our Author hath in a word.

10. *Three*. Some account *Three* the first of all numbers; for, as for *Two*, the *Pythagorians* doe not vouchsafe it the name of a number; but call it a confounding of *Plurities*, which are (to speake properly) no numbers, but the roots and beginnings of numbers. I will say nothing here of the praise of *Three*, set downe by *Plutarch* in his Treatise of *Ipsi* and *Opsi*, and elsewhere: nor yet what say the Poets; whose Chiefe hath this; *Namque Deus impari parat*; meaning not an odde number whatsoeuer, as *Five* or *Seven*, but only *Three*, which is the first of all the odde numbers, and makes in Geometry, of three sides, as only, the first body that hath length, breadth, and thicknesse, called a *Triangle*. The *Pythagorians* call this kinde of *Solide Minus*; and in their purifications and washings, doe vse much the number of *Three*. *Virgil* also toucheth vpon this secret in the 6. of his *Aeneids*. Thus, *Idem ter fœces parâ circumtulit aqua*; and in the first of his *Georg.* thus, *Idem mœnas circumfluxit ex his fœces*. And *Quint.* 2. *Fast.* thus, *Et digitis tria thura tribus sub limin. ponit*. And in the 6. *Proimus ab ubiâ postea ter in ordine tangit Fronde, ter arboris à limina secunde notat*. Infinite authoritics haue we to this purpose: to name one, *Three* saith, (in translating, I searched out the place. *Not H. 23. 4. Terra despectu exspectatione in omni medicina non fuit, atq. ex hoc eff. adu. ac.* But for as much as this, and the like fauours, of superstition and witchcraft, I leaue it; and forbeare also to shew further how curiously some apply this number vnto diuers mysteries of Religion; contenting my selfe onely to expound the Poets words. First, he saith it is a number proper vnto *God*, and I thinke he meanes it of the holy *Trinitie*, *Father, Sonne, and Holy Ghost*, which is one true *God*; for of nothing else can it be said, that *Three* are *One*, and *One* is *Three*. Again, he saith it is the eldest brother of all the Odde numbers, but of that wee spoke before. Thirdly, he saith that in this number *Three* is No number and Number well met. Then he saith further, it is a number well belued of Almighty *God*; I translate it *Heauens fauour winning*; and it hath respect either to the fore-alleged place of *Virgil*; or rather to the effects that *God* worketh in his creatures, which would make a large Commentary: for the number of three hath beene obserued by some in the Order of Angels sent downe vnto Men; in Men themselves, in Sciences, in Vertues and other things so many, as can hardly be numbered. Moreover, he saith the number *Three* hath a Center and two Extremities of equall distance one from another:

other: which is easie to be vnderstood, for the Center of *Three* is the second *Pythie*, which is equally distant from the first and the third, and by this reason also is it the first of all numbers, that hath End, Middle, and Beginning, which is also very plaine to conceiue.

11 *Four*. The Cube, or perfect Square body in Geometric, hath a pedestal, or base of foure corners, and is the most perfect of Solide bodies, representing stedfastnesse, continuance and vertue; whereof came the properbe of *Homo quadratus*; not square faced like the *Chinois* (*Triguit*, in expedite me *Isaia*) but a man disposed and dealing squarely; a man sound, constant, and vertuous. Reade *Pierius* his Exposition of this number, with the rest, before and after it. I haue said much thereof in my Commentaries vpon the *Quartaines* of *le Sieur de Pybrac*. Expol. 39. where he saith, that *Truch* is framed of a perfect Cube. Now to the rest of our Poets words. Secondly then he ascribes to the number of *Four* this property, that with his owne contents, which are one, two, three, he makes vp *Ten*: this is plaine. Thirdly, he saith it is the number of the name most to be feared, that is, the name of God. For the *Hebrues* write the name of God with foure letters, and say it is vn-vterable, and pronounce euer *Adonai* for *Iehoua*, which name the *Diuines* call *Tetragramaton*. *Iohn Rencliu* hath discoursed largely thereof in his *Cabala*, and in his bookes *de Verbo Mirifico*. Other Nations also haue giuen to God a name of foure letters. The *Assyrians* *Adid*, the *Egyptians* *Aman*, the *Persians* *Syre*, the old *Romans* *Aiu*, the *Greekes* *ΘΕΟΣ*, the *Mahumetans* *Alla*, the *Goths* *Thor*, the *Sponiards* *Dia*, the *Italians* *Idia*, the *Germans* *Gott*, the *French* *Dieu*. I passe by the names *Adon*, *Admi*, *Iabo*, *Iesu*; as also what some haue inuented vpon the names of *Cain*, *Abel*, *Seth*, *Enos*; for they haue written herein very much to little purpose. The Spirit of God would haue vs rest vpon the substance of things, not vpon the number of letters vsed in their names. For the fourth commendation of this number, he saith it is the number of the Elements, to wit, the Earth, the Water, the Aire, and the Fire: whereof thus *Ouid*. *Meteorol. 15. Quatuor æternus genitalia corpora Mundus-Continet &c.* And in his first booke more distinctly: *Igneæ conuexiois & sine pondere calis. Elicituit, suumq; locum sibi legit in arce. Proximus est Aer illi leuitata locoque. Denique his Tellus, elementa, grandia traxit, Et pressa est gravitate sui. Circumflans humor Pluma possidet solidumq; coarctat orbem.* For the fift, he saith it represents the foure Seasons of the yeare; the Spring, Sommer, Autumne, and Winter. For the sixt, he compares it to the foure Cardinall Vertues, Iustice, Fortitude, Temperance, and Prudence. For the seventh, to the Humours of Mans bodie, blood, Collic, Phlegme, and Melancholy. For the eight, to the principall Winds, East, West, North, and South. Let me say moreover, that the *Pythagoreans* (as *Macrobius* reports) had this number in so great esteeme, that they were wont to sweare by it.

12 *Five*, the *Ermaphrodite*. So called, because it is composed of the Female *Two*, and Masculine *Three*, which is the first Odde number. That which followeth, how this number multiplied alway shewes it selfe, is easie. *Plutarch* (*de Cessatione Oraculorum*) and vpon the Title of *Æt*, in the

Temple at Delphos, telleth great wonders of this number of *Six*.

13 *Tu Analogike Six*. Saint *Augustine* in his fourth booke, *De Trinitate*, and in his fourth booke also, *De Genesi ad litteram*; and *Hugo de S^{to} Victore*, in his booke *De Sacramenta*, both say the number of *Six* is a perfect number, because it is composed of his owne proper parts. For the Diuisors of *Six* (besides the *Unitie*, which diuides all numbers by themselves) as 1, is in *Six* six times, and so of the rest) are 6, 3, and 2. Diuide then *Six* by *Six*, the *Quotus* is 1, diuide it by 3, the *Quotus* is 2, diuide it by 2, the *Quotus* is 3, that is a *Six* part, a *Third*, and a *Second*, which 1, 2, and 3, being put together, make vp againe the whole *Six*, which procoues it a perfect number. Other numbers (the most) thus examined, are found more or lesse than their parts. As the Diuisors of 10, are 10, 5, and 2. Ten is in ten once, Five is in Ten twice; two is in Ten five times, so the *Quotus* of Ten thus diuided, are 1, 2, and 5, which adde make but eight, two lesse than the number diuided. Whereas the Diuisors of 12, being 6, 4, 3, & 2. The *Quotus* of 12 diuided by twelue is 1, by six 2, by foure 3, by three 4, by two 6, and these *Quotus* 1, 2, 3, 4, and 6, make a Totall of 16, which is foure more than the number diuided. Some say then that, *Six* being the first perfect number, and answerable to his owne parts, therefore it pleased *God* to create the World in six daies, to shew that all was perfect; nothing more than need, nothing lesse. So by good right is this number termed *Analogike*, that is, proportionate, and answerable in all points to it selfe; as hath beene shewed.

14 *The Criticke Seuen*. First, the Poet calles *Seuen* a Criticke number, as much to say as *iudging* of a matter. For that on the seuenth day Physitions are wont to iudge of a disease, to life or death: though sometimes, where a strange and resisting nature is, they double the number, and awaite the fourteenth day; which is (as saith *Hippocrates* in his *Aphorismes*) the terme of diseases, that are simply acure or sharpe. If the maladie passe this day, it is commonly seene that it continues to the one and twentieth, which is a third Seuenth. Looke what *Galen* saith in his booke *De diebus Criticis*; and what *Casperius* in his booke *De die Natali*; as also what the Physitions hold concerning euery Seuenth and Climastricall yeare, as of the nine and fortieth, composed of seven times seven, and the sixty three, of nine times seven. In the second place the Poet calles this number Male and Female, because it is made of an Euen and an Odde, three and foure; hereof see *Scaliger* in his 365. *Exar.* against *Cardan*. In the third and last place, he commends it for the number of the Planets, and of the holy Rest-day; because the Lord rested the seventh day, and hallowed it.

*Et les terroirs du Nord; est la Geometrie,
Guide des artisans, mere de Symmetrie,
Ame des instruments en effect si diuers,
Loy mesme de la Loy qui forma l'Vniuers.*

Ses instrumens. *Je ne voy rien qui poids, que compas, que mesures,*

Que

15 *Eight the double Square.* The smallest *Latus* of any Square-number is two, which multiplied by it selfe makes foure, and the same againe multiplied by the *Latus* two, is eight, which is the first *Cube*, and double the first Square. Some haue played the subtill Figure-fingers with the *Greek* name of our Saviour *Iesus*, and found it to make 888. to wit, eight Vnities, eight Tens, and eight Hundreds; applying also thereto certaine Prophecies of *Sylla*, but I leaue this subtill deuice, sithence the Poet giues me no occasion to handle it.

16 *And fierd Nine.* So stiled for the number of the Muses; though otherwise in Musike this number makes a discord; and the Astrologers call it a sinister number, and ill-betokening. In the *Theogonie* of *Hesiodus*, and in *Virgil*, where he speakes of the nine turnings of the infernall River *Styx*, some are of opinion that it represents the disagreeing Complexions of Mans bodie. See the *Hieroglyphikes* of *Iohn Pierius* in his 37. booke.

17 *Ten.* Of this number *Ouid* in his booke, *De Fastis*, speakes very properly; *Semper adusque decem numero crescent ventura Principium quasi sumitur inde noua.* But to our Poet, he saith it containes in it selfe the force and vertue of all numbers, either simply, or by multiplication; as it is plaine in the Text. Againe, he saith it is like the Line in *Geometrie*, because it is the first that makes a length, for all that goe before it are expressed by single Characters, as 1. 2. 3. 4. 5. 6. 7. 8. 9. and so stand like prickes or points not flowing to a Line: but Ten hauing alwaies one other Figure or Cypher ioyned vnto it, thrusts out into length, and so makes (as it were) a Line in *Arithmetike*: beyond which Line there is no proceeding, but by multiplying this Ten againe, and so forth to the greatest number that can be giuen, which may surmount the waues, or sands of the sea. *Forcadel* in his *Arithmetike*, and others, besides those of old, haue shewed the manner how. But *Archimedes* wrote thereof long agoe, and entituled his worke *De numero arith.* And surely by the multiplication of Ten it may be done. Let them examine or trie it that haue leisure: or rather let vs all leaue this to him that made all things in number, weight, and measure; who onely knowes the number of the Staires, with all things past, present, and to come.

18 *See here.* He speakes of the foure fundamentall Rules of *Arithmetike*, Addition, Multiplication, Subtraction, and Diuision; where-out do spring an infinite sort of braue and pleasant secrets, which the Masters of this Art haue plainly set downe in their bookes. Sithence then the Rules aforesaid are, or may be, well knowne to all men; I say no more of them, but goe-on to consider what our Poet saith of *Geometrie*.

Of North and Southerne Pole; painfull ¹⁹ *Geometrie*,
The guide of Artisans, and mother of Symmetrie;
Life of those instruments so diuers vsuall
And law eu'n of the law that framed all this All.

20 *Behold her's nothing else but compasse, measure, weight,*
Ec 3 Rules,

Ses effets &
ouurages.
La Ligne.
Les Triangles.
Quadrangles
& figures au-
tres geometri-
ques.

Le Cercle.

Les figures so-
lides.
Le Rond, figu-
re parfaite,
& excellente
entre toutes
les autres,
par diuerfes
raisons icy mar-
quées claire-
ment par le
Poëte.

*Que regles, que niueaux, qu'esquierres, que figures,
Regarde comme ici iadis l'ouurier subtil
A tiré dextement vne ligne à droict fil:
Les Triangles guerriers, les maisonniers Quadrangles,
Et cent autres façons de formes à plus d'Angles,
Droits, mouffes, ou pointus. Remarque en cest endroit
Celle-la, dont iamais le trait ne glisse droit:
Comme la limaceuse avec la serpente:
Et la figure encor des scauans tant vantée,
Le Cercle compasse, dont l'arrondissement
Est du centre par tout distant également.*

*Mesure ici de l'œil les figures Solides,
Cubes, Dodechedrons, Cylindres, Pyramides.
Admire ici le Rond, image de ce Tout,
Qui tout en soy compris, n'a ni milieu ni bout:
Perfection de l'art, & l'honneur de ses freres,
Merueille contenant cent merueilles contreres:
Immobile, & mobile: & conuexe, & creusée:
Oblique en son contour, & du droit composé.
Voy qu'il n'a pas si tost commencé sa quatriere,
Qu'il marche en haut, en bas, en auant, en arriere:
Et que d'autrui poussé ne se ment seulement,
Ains esment ses voisins de son esbranlement.
(Le Ciel en est tesmoin.) Qui plus est comme il semble,
Lors qu'il est en repos, de tous costez, il tremble,
D'autant qu'il n'a qu'un point pour baze & fondement,
Et que de toutes parts il panche iustement
D'une de ses moitez. Et toutesfois la Boule,
Sur qui nous habitons pendue en l'air, ne croule:
Car elle est le moyen des concentriques corps,
Qu'aucun angle ou sorjet ne presse par dehors.*

*Les autres corps iettez dans le vague, figurent
Autres formes qu'ils n'ont: mais les traits tonsionrs durent
Semblables en vn globe, à cause qu'il n'a point
Part qui ne soit pareille aux autres de tout-point.*

*Puis apres tout ainsi qu'és loges Amblygones
Se rangent plus de corps qu'és maisons Oxygones,*

Vien

Rules, plommets, squiers, shapes: See vnd'r a line drawne
(straight

The soldiour Triangles, and th'architect Quadrangles,
With hundred other shapes of more increased Angles,
Sharpe, blunt, or falling right; Loe here two crooked lines,
One like a crawling Snake, one like a Dodman twines:
Lo many crooked shapes, and here, of all the rest
The Circle in fauour most with eu'ry learned brest;
Whose roundell doth it selfe right-equally display,
And from the Center stands like distant eu'ry way.

21 Here measure with thine eye all manner *Cors-solids*,
The Cubes, Dodechidrons, Cylinders, Pyramids; (hend,
And wond'r here at the "Globe, which all doth compre-
So like the world it selfe, and hath nor mid, nor end:

The highest point of Art, and top of all his kynt
A maruaile that containes much counter-maruaile in't:
Moouabl' and immoouabl', inward-bent and bent-out,
Composed of a straight, yet crooked round about.
Behold, at any time when on a plaine 'tis throne,
It downe and vpward stirs, back, forward, all in one.
Nor stirs it all alone when cunning force it moues,
But neighbour moouables proportionally shoues;
As by the heau'ns appears; nay more, though still it bide,
It seemes to threat'n a fall and shake on eu'ry side:
Because a point is all it hath for standing-place,
And halfe on eu'ry side hangs o're so small a base.
And much more wond'r it is how this great earthie ball
Whereon we dwell, fans-base, hangs fast and cannot fall
Amids the yeelding ayre: it selfe is (out of doubt)
The commyd bodie's midst, that are not pres'd without.

All bodie's other-shap'd, into the water cast,
Make shapes vnlike their owne; but alway round do last
Th'imp'essions of a Round: because it cannot strike
With any diuers part, all are vnt'all so like.

Beside as moe may stand in houses Amblygons,
Then can in equall-bought of any Oxygons;

Because

*Vieu que les angles Droits, & les angles Aigus,
Vont moins eslargissant leurs iambes, que l'Obtus :
Le Rond non autrement en sa mouffe closture
Contiendra plu de lieu que toute autre figure.*

*Les autres corps choquez se rompent aisément,
D'autant qu'on trenue en eux fin & commencement :
Qu'ils ont des aspretez, des plis, des commissures :
Mais le Rond est sans coins sans pointes, sans ioinctures.*

La quarreure
du Cercle &
le redouble-
ment du Cube.

*Sur tout, mon cher Phalec, bande ici tes esprits,
Et compren deux secrets de peu de gens compris,
Néus cents fois renonéz, & crnelles tortures,
Qui sans fin geineront les Escholes futures,
La quarreure du Cercle, & le redoublement
D'un corps qui soit quarré par tout également.*

Certitude de
la Geometrie,
qui a inuenté
mille vtilitez
a la vie hu-
maine.

*Plus dur que dans l'air ain tien pour iamaïs grancez
En ton fidele esprit cent regles non pronuees
Par foibles arguments, par syllogismes vains,
Ains dont la verité se touche de nos mains :
Science sans dispute : & qui mere seconde,
De miracles nouveaux remplira tout le Monde.*

Les Moulins.

*Par elle le flot bas des ruisseaux font aniers,
Comme les foibles vents, serviront de Meufniers,
Et le grain ecrasé dans la rouante presse
Payera ce qu'il doit à sa chicbe maistrasse.*

L'artillerie.

*Par elle le boulet fumeusement vommy
Par un gosier d'air ain contre vn mur ennemy
Broyera, tonnerreux, les rochers mesme en pondre,
Et rendra par son bruis contemptible le fondre.*

Le Gouver-
nail & equip
page des na-
uires.

*Par elle les cerceaux d'un favorable vent
Tireront du Bresiliusq'au riche Leuant,
Puis des flots Afriquains insq'aux glaçons de Thyle
Un Palais de Sapin, ou plustost vne ville :*

L'Imprimerie.

*Et le Pilote assis remuera promptement
Avec vn court lenier tout ce grand bastiment :
L'Imprimeur en vn iour fera plus de volumes
Que le subtil tranail de mille doctes plumes :
Vne Grue à bastir vaudra cent crocheteurs :*

Because the sharpe and right take not so large a stride
As corner blunt; so doth the Round in cloyster wide
More hold then all the rest.

And other bodies breake
With eu'ry knock, because they haue both bay and peake,
Beginning, end, and ioynts; whereas the bodie round
Is creastlesse, cornerlesse, and eu'ry-side-way found.
Son, summon here thy wits, and marke that few haue found,
23 The doubling of a Cube, and squaring of a Round:
Such hundred-folded knots, such hidden mysteries,
As shall troubl' all the schooles of our posterities.

24 Keepe faster then in brasle for euer graun in minde,
In faithfull minde, these rules, which thou shalt proued finde,
Not by vaine syllogismes or probable arguments;
But whose vndoubted truth appears eu'n vnto senec:
An Art of certainties, whose euer-fruitfull wombe
With wonders new-deuis'd shall fill the world to come.
25 By her the gentle streame, by her the feeble winde,
Shall driue the whirling presse, and so be taught to grinde
The graine of life to meale; that with increate it may
Vnto the sparing Dames all that is due repay.
By her the brasen throat shall vomit Iron balles,
With smoake and roaring noyse, vpon besieged walles:
The force whereof shall rent the hardest rocks asunder,
And giue more fearefull thumps then any bolt of thunder.
By her the borrowed wings of some assisting winde
Shall beare from our Bresile vnto the rich East-Inde,
And to the frozen Sea from Affricks boyling flood,
A iogging towre, or eu'n a floating towne of wood:
Wherein the Pylot set shall with a leauer light
Most huge waights easily moue, and make all coast aright.
So shall one Printer worke more learned sheers aday,
Then eu'n a thousand hands of ready-writers may:
One Crane shall more auaille then Porters many a score;

La Grue &
autres machines.

Le Rayon &
autres engins
pour mesurer
promptement
toutes hau-
teurs, largeurs
& profondeurs.
Les horloges.
Les images de
bois parlantes
artificiellement
& autres in-
ventions mer-
veilleuses,

*Un Rayon mesureur, mille ailez, arpenteurs,
Pour partager la terre en climats & ceintures,
Et la grandeur du ciel en huit fois six figures:
L'eau, le sablon, la verge & des rouëts les tours,
En quatre fois six parts dimiseront les iours:
D'une image de bois sonnera quelques parole:
Un globe contiendra les miracles du Pole:
Les hommes se guidans par le vuide des airs,
D'un temeraire vol traueront les mers.
Et lon ne doute point, que si le Geometre
Treuue vn autre vnivers pour à son aise y mettre
Ses pieds, & ses engins, que comme vn nouueau Dieu
Il ne puisse porter ce Monde en autre lieu.*

19. *Geometrie.* Shee is described as a Nymph that frownes, or hath a wrinkled forehead: because the studie of this Art is very painfull, and makes the student waxe old apace; and crookbackt also, by reason of their much stooping downward, to measure and compasse their plots. Shee is sad and looks stedfastly on the ground: because all hard works make men pensive and full of care; *Geometrie* especially, which causeth a man to fix his eye wholly vpon that he goes about. Shee hath a wand, or straight rod, also in her hand, wherewith shee drawes certaine figures and shapies in the dust; for that in this Art, aboue others, must be demonstrations vsed, without which the Theoremes and Propositions cannot be vnderstood. And for as much as Shee measureth the whole Earth, the breadth and depth of Rivers, high Mountaines, low Valleys and Mines, with pleasant Medowes, prospects of Seas and Climats from one end of the world to the other; therefore hath the Poet her so apparelled, as we see in his verse. Furthermore Shee is called the Guide of Artisans; because they without her can doe nothing answerable to the expectation of an vnderstanding eye: and in this respect also is shee called the mother of Symmetrie, or proportion, requisite in all Crafts Mechanicall; yea the soule or life of all those different instruments, which without due measure and proportion would doe more hurt then good, as we finde by experience. Whereas shee is called, *The law even of that law which framed all this All:* the Poet herein expounds well that saying of Plato, That God exerciseth *Geometrie* from day to day. This alio *Allois* well signifieth in those words, *And God saw all that he had made was perfectly good:* and the Wiseman in those; *God made all things in number, weight and measure:* as indeed a man shall not finde any creature, small or great, in heauen, earth, or Sea, that is not made (as it were) by the rounding-toole, weight-beame, and squire; by the compasse, leuell and perpendicular of an infinite wisdom.

20. *Here's nothing else.* First he shewes the tooles and instruments necessary

And then a thousand men one Staffe shall profit more
To measure-out the fields; to part th'earth into lines,
And all the cope of heau'n int' eight and forrie signes:
So shall the war'r, and sand, the Style and clock in towers,
Most euently part the day to foure and twentie howers:
An Image made of wood some voice shall vtter plaine;
An artificall globe heau'ns wonders shall containe:
Men through th'ayres emptinesse their bodies peyling right
Shall ouer-mount the Seas with bold-aduentring flight.
And doubtlesse if the wise Geometer had place
To plant his engins on, and stand himselfe in case
To stirre them a't'r his Art, so could he thrust and shoue,
That like some pettie-god the world he might remoue.

cellarie for the practise of *Geometrie*: then draughts of one dimension, as of length only: to wit, Lines straight, for Opticks and planting of Ordnance; and crooked, for mynes, wayes vnder ground, and Labyrinths; as we are taught by the storie of *Theseus* and *Ariadne*. Thirdly, shapcs of two dimensions; as of length and breadth also; to wit, Triangles for commanders in warre, to range their battailes thereby; *Quadrangles*, for building, because they are most sound and fast-standing; and other figures, wreathed, bulked, longer-one-way-then-other; *Ovals*, *Lozenges*, and *Rounds*, all which are set-downe particularly in the Commentaries of *Cassiodorus*, *Pellissier*, *Clauius*, and others vpon *Euclide*.

21. *Here measure.* In the third place hee propounds certaine figures, called Bodies solide; because they haue both length, breadth, and thickeesse. As the *Cube*, fouresquare euery way, like a dye; the *Dodecaedron*, of twelue corners or angles; the *Cylinder*, long and round like a rouller; the *Pyramid*, which hath three or foure corners in base, and but one about in point. These foure, together with the *Sphere* (which is round through all dimensions) are called the fise Bodies regular; whereof *Euclide* and his Expositors haue spoken at large in their sixt booke: as they haue also many propositions touching the same before.

22. *The Globe.* This is a kind of Geometricall Solide most excellent and perfect about all others; as all men, that haue written thereof, doe plainly declare: whom the Poet here also followeth. Their chiefe reasons are, 1. That it hath the same fashion and shape, that the world hath. 2. That it hath neither beginning, mids, nor end. 3. That it is moueable in place, and immoveable out of place. That it is concave and conuex, which is as much to say, as Inbent and Out-bent, or crufye and bulked; that it is made of straight lines, meaning the diameters, and yet crooked round about, as is the surface thereof; that it mooueth euery way at once, vpward, downward, backward, forward, rightway, leftway; that it swayes and mooues with it, ac-

Ff 2 cording

cording to proportion, all round bodies next it: This we may well perceiue by that heauen called *Primum mobile*, which drawes with it the firmament of fixed staires, together with the seauen spheres of Planets: That, although it stand still, as when the sphere is laid on a plaine; yet seemes it to be in continuall motion, and euey way nods and threatens to fall, because the base or foot it stand-on is but a point, from whence on euey side halfe hangs-ouer. This may seeme strange then, euen where there is a foundation to rest-on. Much more in the Earth, that hath no foundation to sense, but hangs in the Ayre; whereof the Poet giues a good reason; because it selfe is the resting place, or middle point, of all the bodies concentricke, and round of it selfe, is not by any promontorie or corner forced from abroad. More ample reasons hereof shall yee finde in the Commentaries of *Clavius*, *Juntilinus*, *Stueticus*, *Suzibius*, and others, vpon the Sphære of *Talos* of *Hallifax*, commonly called *Iohannes de sacro Basso*; and in the Commentarie of *Mellissus* vpon the second booke of *Plinie*. 4. The Sphere is alwaies and euey where throughout like it selfe; so are other bodies Geometricall. 5. As houses that are blunt-cornerd, receiue more into them, then do the straight or sharp-cornerd; because these stride not so wide as the other: so the Sphere being (as it were) euey way blunt, containes more then any Geometricall bodie of other shape. 6. Other Solides are broken off-times, by reason of their beginnings, ends, plights, knobs and ioyns: whereas the Sphere is void of all those; and therefore must needs be more perfect and sound; as all Astronomers and Geometricians doe proue both by their owne experience, and to the view of others.

13. *The doubling of a Cube, and squaring of a Round.* About these two secrets of Geometrie diuers learned men of our Age haue taken great pains, as well in their Commentaries vpon *Euclide*, as in Bookes and Treatises printed apart. But because these matters doe require demonstrations with distinct number and figure, it was impossible for me to set them downe here; and my ayme is at things of more vie and profit. He that would be further satisfied herein, let him repaire to the learned Mathematicians, or to their Bookes set forth in Print. *Nicolas de Cusa*, *Orontius*, *Cardan* in his worke de *proportionibus*, *Pellietier*, *Clavius*, & *Candales*, in diuers demonstrations vpon

3. L'Astronomie ne peut estre bien veue que de ceux qui connoissent l'Arithmetique & la Geometrie.

*Or d'autant que ces deux nous donnent sçeuue entree
Dans le saint Cabinet, où l'Yranie astringee
Tient sa ceinture d'or, ses lumineux pendans,
Ses Perles, ses rubis, & ses saphirs ardans :
Qui l'homme ne peut monter sur les croupes innelles
Du Parnasse estoillé, que guidé sur leurs ailes :
Que quiconque est privé de l'un de ces deux yeux,
Contemple vainement l'artifice des cieux :
Le sculpteur a dressé pres de l'Arithmetique,
Et l'Art mesure-champ, l'image Astronomique.*

Elle

Euclide, haue largely discoursed vpon these Secrets, and others drawing neere vnto them.

24. *Keefe faller*. The Theoremes, Problemes and Propositions of Geometrie, contained in the books of *Euclide* are most certaine, and out of all controuersie, among people endued with reason; as the Expositors of this Author doe plainly shew. Howbeit the Sceptikes and Pyrrhonians, both old and new, do oppose them. But the Poet simply considers the truth of things, rejecting all Sophistrie; which deserues not to be disputed withall, especially when it denies principles; and such as these, whereby Geometrie hath filled the whole world, and that but a hundred yeares since, with an infinite sort of rare and admirable inuentions.

25. *By her the gentle streame*. For prooofe of that last point, he brings in 1. The vse of Wind-mills and Water-mills. 2. Artillerie. 3. The Saile, mast, sterne, and other furniture of a ship. 4. Printing. 5. The Crane or wheele, deuised to draw or lift vp great stones to a high building; and other Engines, to command and beat downe pyles, planks and whole trees (if need be) into the earth vnder water. 6. The Croisse-staffe, or Iacobs-staffe (as we call it) to measure the Earth, Ayre, Heauen and Sea, and vnder this may be comprised all other instruments, which the Surveyours of Land, Cambr-masters, Geometers, Astronomers, and other men vse to that purpose, or the like. 7. All kinde of howe-glasses, of sand or water, Dyals of all sorts, and sounding clocks, to marke how the time passes both by day and night. 8. Certaine statues and deuises of wood, which by meanes of sundry gynnes of motion within them, haue beene made to pronounce some words of mans voice: whereto may be added the wooden Pigeon of *Arcthytas*, the Eagle and Flie of *Iuba de Montroyall*, the brazen head of *Albertus Magnus*, & the clock-cock of Strausburg. 9. The deuise of *Dadalus*, to flie in the ayre; which hath beene imitated since by others. In the tenth and last place he glaunceth at the vault which *Archimides* made, that he would moue the Earth out of place, if he had but elsewhere to stand. These all deserue thoroughly to be considered; but for the present I will content my selfe thus only to haue pointed at them. And so come to the third Image, which is Astronomie.

26 Now these two Arts because they lead vs onward right
Ino that sacred tent where Vranie the bright
Sits girt in golden belt, with spangles albedight
Of carbuncle and of pearle, of rubie and chrysolite;
And that a man without the help of eithers quill
May neuer mount the twyns of starrie *Parnas* hill;
But whosoever wants one of these Eagles eies,
In vaine beholds the glorie and fabrick of the skies;
Therefore this cunning Wryght hath neer Arithmetrie:
And th' Art of measuring set forth Astronomie.

Ornemens de
l'Astronomie.

*Elle a pour Diademe vn argenté Croissant,
Sous qui iusq'a'aux talons à jaunes flos descend
Vn Comet allumé : pour yeux deux Escarboucles :
Pour robe vn bleu Rideau, que deux luisantes boucles
Attachent sur l'espaule, vn damas azuré,
D'estoilles, d'animaux richement figuré :
Et pour plumes encor elle porte les ailes
De l'oiseau moncheté de brillantes rouëles.*

26. Now these two Arts. Without the helpe of Arithmetike and Geometrie (saith our Poet) a man is not able to reach vnto the excellencie of the third : as by the Astronomicall Institutions appeareth most plainly.

27. A silver-bright New-Moone. Here is a fit dresse for Astronomie; The Moone her Coronet, because of all the Globes of Heauen that is neereſt vnto vs; and vnder that, her traine is a blazing starre; because that ſerie Meteor, anciently thought to be engendred in the vpper region of the Ayre,

Les deux Glo-
bes, celui de
sa main dextre
est le Tectestre
ou la Sphere du
monde ou ſe
voyent
La Terre,

*Mais que ſont, dit Phalec, que ſont ces globes peints
Qu'elle nous ſemble offrir en eſtendant ſes mains ?
Mon fils, reſpond Heber, ceſte figure ronde
Faitte à cercles croiſez, eſt la Sphere du Monde,
Où la verte rondeur du terreſtre element
Retient le plus bas lieu comme vil excrement
Et marc de l'Vniuers, que la ſage Nature
Entoure obliquement d'une perſe ceinture :
Ou plutost que la mer couure des toutes pars,
Sice n'eſt quelques poincts conſuſement eſpars,
Car l'ondeux Ocean ſe laiſſe aller, humide,
Dans les creux plus profonds de l'Element ſolide :
Et cerche en l'inegal de ſa vaſte rondeur
Le centre de ſon poids, & non de ſa grandeur.*

La Mer,

L'air, le feu.
Les cieus des
eſtoilles erran-
tes & fixes ne
pouuent eſtre
peints.
Ils ſont repre-
ſentez par des
Cercles.

*Là ſeroit l'air, le feu, les cieus des ſept Errantes,
Le plancher marqueté de platines brillantes,
Les mobiles plus hauts, & le ſejour des Saints,
L'un ſur l'autre eſtendus, ſ'ils pouuoient eſtre peints.
Mais l'ouurier de ce Rond ayant ſeint en leur place
Dix cercles embrasſans la celeſte ſur-face,
Les a representez en vn globe creuſé,*

Pour

27 *A silver-bright* new Moone shee weares for dyademe,
Wherevnder to her foot shines downe with golden beame
A fire blazing starre; two pyrops are her eyes,
Or flaming Carbuncles; her gowne is like the skies,
Blew damaske, all with stars and pictures beautifide,
And with two golden claspes on either shoulder ty'de:
And for her plume or fan shee beares the traine and wings
Of bird whom nature deckt with shining studs and rings.

and ever vnder the Moone, till of late it hath beene prooued, by the *Paral-
lac*, to be sometime above. By the two Carbuncles here set for her eyes, are
meant two bright starres: the blew damaske gowne embroidered with stars
and pictures of liuing creatures, is the skie and Zodiack: the two golden
claps or buckles are the Poles: by the plume, or fan of Peacocks feathers,
may be meant the starrie firmament, or eighth heauen. A description very
proper, and representing the whole subiect of Astronomie.

28 *But what (quoth Phaleg)* mean these globes of diuers hew
Shee holds in hand, and seems to reach vnto our view.
My sonne (quoth *Heber* then) this round shape set-out here
With circles ouerthwart, is of the world the Spheare:
Where th'element of Earth made like a greenie ball,
The settled residence and cent'r of all this All,
Retaines the lowest place; this the wise Naturante
With azure-waue skarfe hath guirt-about aslant:
Or (plaine to say) " The Sea doth cou'r all eu'ry where,
But only certaine parts disparpled here and there.
For th' Ocean Tide he flowes and leaking finds a vent
Into the deepest holes of all th'earth-element;
And where her ouer-face hath any vnequall traite
Seeks-out the midder point not of his masse, but waite.
30 *Here should th' Aire & the Fire, & all the wandering seau'n,*
The starre-empowred vault, the highest-whirling heau'n,
And th'empyrean-selbe be one ore other set,
But that each vpper scene would sight of th'vnder let.
Therefore in place of them the workman of this Round
Ten circles here hath made one ouer others bound,
And Armyllary-wise hath set-out their aray,

To

Il y en a six
grands : aſa-
voir.
L'Acquateur
ou Equinoſial.

*Pour nous guider là haut par un trac plus aisé.
Entre les six plus grands, & qui d'un pli contrere
Partent en deux moitié, le contour de la Sphere,
Le Cercle egale-nuités est iustement diſtant
De ces deux Gonds, qui vont tout le monde portant,
Auſſi chaque flambeau, qui ſous lui ſe tournoye,
Poſſillonne touſiours par une longue voye :
Fait une plus grand traite, & va plus viſtement
Que tout autre brandon qui luiſe au Firmament :
Qui ſe rend pareſſeux, tant plus pres d'un des Poles
Au ſon du luth de Dieu il pourſuit ſes caroles :
Et tandis que Phebus ſon ſa ligne conduit
Le char donne-clarté, la lumiere & la nuit
Marchent d'un meſme pai, & la docte Nature
Les anne en tous pays d'une meſme meſure.*

Le Zodiaque.

*Ceſt autre, qui ſous lui ſe couche de trauers,
Eſcartant ſes pinots de ceux de l'Vniuers
Vingt & quatre degrez, eſt dit le Zodiaque,
Lice des vagues feux où Phebus touſiours vagne
Ar'amener les ans, & changeant de maiſons,
Cauſe le changement de deux fois deux ſaiſons.*

Le premier
Colure.

*Ceſt autre, qui paſſant & par les Gonds du Monde
Et par les Gonds du cercle où Phebus ſait ſa ronde,
Forme des angles droiſts : & courbé, va ſendant
De là le Capricorne, ici le Chancere ardent :
Des arreſts du Soleil eſt nommé le Colure.
Car le Pere du iour rend morne ſon alleure
Aux poinſts du coupement, comme ne dreſſant pas
Au long, ains ſur les flancs de la Sphere ſes pas.*

Le deuxieſme
Colure.

Le Meridian.

*Ceſt autre, qui le coupe en egale diſtance,
Auecques le Belier, les Poles, la Balance,
Eſt le ſecond Colure. Et ceſt ni le Mi-iour,
Qui ne fait dans le ciel en meſme poinſt ſejour,
Ains ſuit noſtre Zenit, comme avec noſtre vene
L'inconſtant Horizon deçà delà ſe mue.*

L'Horizon.
Les 4. petis
cercles ſont.

*Quant aux quatreſ petis : voici de ce coſté
Le Tropique byernal, là celui de l'Eſté :*

Et

To lead vs vp on-high an easie and gainer way.

31 Among the greater Six, that with a counterplight
Doe halfe-diuide the globe, the circl' of match-day-night
Is iustly set betwixt the North and Southern pole,
Which beare .vp, and whercon is turnd-about the Whole:
Now eu'ry lamp of heau'n that vnderglideth it
A longer journey takes, and doth more wightly flir
Then any of all the rest, who narre the Poles haue leasure
Vnto the Lute of God to dance a slower measure:

Six great Circles.

The Equator.

And alway when the Sunne his giue-day charrot guides
Right vnder line thereof, and rometh not besides,
The day and night goe euen, and cunning Nature than
In eu'ry country metes them out with equall span.

32 This other couched here next vnd'r it ouerthwart,
Whose poles doe from the poles of th'All warp-out apart
Some twenty foure degrees, is call'd the Zodiack,
The race of wandring flames: here *Phœbus* keeps his track
To bring-about the yeares, and monthly changing Innes
Procures the quarrer-change of Seasons double twinnes.

The Zodiack.

33 This other passing-through the poles both of the world
And of the forelaid wheele where *Phœbus* round is horld,
And framing angles euen on th'Equinoctiall rote
A th'onside thwarts the Crab, ath'other side the Goat,
The Solstitial Colure is call'd, for *Phœbus* there
Runs slow, as not along, but ath'onside the Sphere:

The first Colure.

34 And this here crossing that in spheryck angles eu'n
And running by the Ram, the Skoles and Axe of heau'n,
The second is, and call'd the nigh-equall Colure.

The second Colure.

35 And this the circle of Noone, that neuer standeth sure,
But with our Zenith flirs: as also with our sight
Th'vnstaidst Horizon takes euery way his flight.

The Meridian.

The Horizon.

Now for the lesser foure, aside th'Equator lie

36 The winter Tropick low, and summer Tropick high.

Four lesser Circles.

Gg

37 And

Le Tropique
du solstice
d'hiver.
Le tropique
d'Esté.
Le Cercle me-
ridional.
Le Cercle Sep-
tentrional.
Le globe en la
main gauche,
est le Celeste,
representant
les estoilles du
pole arctique
& antarctique.

Figures attri-
buees aux esto-
illes par les
Astronomes.

Aspects diuers
des corps cele-
stes.

Comparaison.

Objection de
Phalec, pen-
sant que Dieu
ait imprimé au
ciel ces diuer-
ses figures se-
lon qu'elles
ont esté ima-
ginées par les

*Et plus pres des Pinots de la Sphere doree,
Ici le cercle Austral, là celui de Boree :
Cercles, qui ne passant, comme on void, à trauers
Du point qui ferme, sert de centre à l'vniuers,
Ains faisant de la Sphère inégales parcelles,
Entre eux & l'Equateur demeurent paralleles.*

*La Balle qu'elle tient en son fenestre poing,
Est le portrait du Ciel. Car encor que de loing
L'Art s'uyue la Nature, ici les belles ames
Admirent les beautés du lambris porte-flammes.*

*Hé Dieu quel plaisir c'est, qu'en tournant lentement
L'abregé rayonneux du doré firmament,
On void comme passer à vne superbe suite
Les luisans bataillons du Celeste exercite,
L'un est armé de traittis & d'arc & de carquois,
L'autre de contelas, & l'autre de long bois,
L'un chet & l'autre assis dans vn coche se voule
Sur l'airain azuré de la flambante Boule,
L'un est des gens de pied, l'autre marche à cheual;
L'un deuant, l'autre à dos : l'un à mont, l'autre à val.
L'ordre est en ce desordre : & leur paisible guerre
Engrosse l'Océan, & seconde la terre.*

*Je ne les voy iamais s'entr'ouillader à part,
En triangle, en quadrangle, en sextile regard :
Or doux, ore malins, qu'en vn pré ie ne pense
Voir des paisans galliards vne lasciué danse,
Où l'un & l'autre sexe alegre, s'esjouit,
Où l'un file apres l'autre, où l'un pied l'autre suit,
Où l'un d'un ail ami guigne sur son esponse,
L'autre va descobant vne fleche ialouse.*

*Mais pourquoy, dit Phalec, le Tout-beau, qui ne fait
Cà bas rien qui ne soit en beauté tout parfait,
Imprima dans les pers de la voute supreme
(Où doit avec l'Amour viure la Beauté mesme)
Tant de Monstres bideux, tant de fiers animaux
Dignes concitoyens des esprits infernaux ?*

Certes, replique Heber, la Divine industrie

And higher then the high is ¹⁷ th' Artick circle pight;
And lower then the low th' Antartick out of sight.
These foure misse common Center' and wry-part heau'ns -
high wheele; --
Each to th' Equar' and each vnr' each is paraleel.

The Tropicks.

*The North Circle
and the South.*

38 The Ball shee beares in left the portrait is of heau'n;
For howbeit Arte we finde to Nature match vneuen,
Good wits yet ner'thelesse thus also take delight
To view and maruaile-at the Vault so flamie-bright.

*The Globe of
heauen.*

O what a pleasure 'tis that turning softly about
This starrie brieft of heau'n we see as 'twere come out,
And with a stately traine before our eyes to coast,
The bands and banners bright of that all-conquering host!
One hath a quiu'r and bow, with arrowes quick-to-strike;
Another swayes a Mace; another shakes a pike.
One lies along, anoth'r enthron'd in stately chaire
Rowles-ore the brasen blew of th' euer-shining Sphaire.
Behold, some march afoot, and some on horseback ride;
Some vp, some downe, and some before, behind, beside:
Her's ord'r eu'n in disord'r; and of this iarre doth come
Both vnto Sea and Land a plenty-swelling wombe.

*Shapes giuen
by diuers aspects.*

39 I neuer see them looke one aft'r anoth'r askance
In tryangl, in quadrangle, or in sextile agglance,
Sometime with gentle smile, and sometime with a frowne,
But that methinks I see the braue youth of a towne
All dancing on a greene; where each sex freely playes,
And one another leads to foot the country layes:
Where one darts as he go'th a looke of Ielousie,
Another throwes his Lasse a louely glauncing eye.

40 Then Phaleg said, how is't (Sir) that the Souerain-faire
Who naught vnseemly makes in Sea, in earth, in ayre,
Yet on this heau'nly vault, which doth all else containe,
(Where ought delight her selfe and grace and beaurty raigne)
Sets many a cruell beast and many a monster fell,
That meeter weret' abide among the fiends in hell?

*Phaleg's obiedtion
concerning the
strange shapes
giuen by the*

Sonne (answers Heb'r) indeed the curious hand of God

G g 2

Makes

Astronomes:
a quoy Heber
repond pro-
prement.

Raison des
noms donnez
aux douze fi-
gnes du Zo-
diaque.

1. Au Monton.
2. Au Taureau.

3. Aux Lume-
aux.

4. A l'Ecreuisse.

5. Au Lyon.

6. A La Vierge.

7. A la Balance.

8. Au Scorpion

Ne fait rien qu'avec art & iuste symetrie :

Et ce qui mesme rend plus beau cest V'niuers,

C'est qu'il est haut & bas infiniment diuers,

*Puis nos doctes parens, qui sur ce rond ouvrage
Des clairs Signes du ciel firent le beau partage,
Donnerent à chacun & les noms, & les traits
Qui vont symbolisant à leurs puissans efforts,*

*Il ont fait vn Monton de l'Astre à double corne,
Qui v'ist d'Or frizé, des ans choquel la borne,
D'autant que l'Vniuers sous ses tiedes chaleurs
Se pare richement d'une toison de flurs,*

*Du second vn Taureau d'autant qu'on compte à l'heure
Les Taureaux, qui fumâts vont d'une morne allure
Seillonner la nouale : & renuersant les champs
Resourbissent l'acier de leurs contres traucoans,*

*Et du tiers, des Lumeaux, d'autant que la quadrelle
Du doux fier Cupidon fait du malle & femelle
Vn corps vraiment parfait : les fruits croissent beffons :
Et qu'on void tout d'un coup fleur & grain & moissons,*

*Au quart ils ont baillé le non d'une ecreuisse,
D'autant qu'alors Phebus demers l'Aut en reglisse,
Va comme elle en arriere : & n'estant iamais las,
Sur une mesme orniere il s'imprime ses pas,*

*A l'autre, d'un Lyon Car comme son haleine
Brule pestensement, la moissonneuse plaine
Bluette sous cest astre, & tousiours sur les canx
Le perruqué Soleil sagette ses flambeaux,*

*Celui qui vient apres, est nommé la Pucelle,
A cause que la terre abomine sous elle
Le regard amoureux du Soleil qui la cuit,
Et que ceste saison, vierge, rien ne produit,*

*L'autre, le Trebuchet, pour raison qu'il balance
La clarté guide-peine, & l'ombre aime-silence,
Le froid & la chaleur : & qu'au mois donne vin
Le iour & nuit, pesez, demeurent sur le fin,*

*L'autre, le Scorpion, Car sous lui lon endure
Les premiers aiguillons, d'une triste froidure,*

A l'autre

Makes all by rules of Art, and nothing gracelesse-odde;
And this especially the world doth beautific,
That both aloft and here is such varietie.

Astronomers.

Hebers answer.

Yet more, our ancestors that wisely drew the lines,
And skoord first the Globe according to the Signes,
Gave each a name and shape implying such effects
As on all vnder-things they worke by their aspects.
For thy a Ram they made the Sunnes twyhorned Inne,
His curly-golden signe whereat the yeares begin.
Wherevnd'r is all the land lukewarmed peece by peece
And puts on rich attire, a flowrie-golden fleece.

*Reason of the
names given to
the Signs.*

1. *The Ramme.*

2. *The Bull.*

The next they made a Bull, for there they wont to yoke
The softly-drawing steers that in a sweary smoke
Plow-up the fallow grounds, and turning-ore the mould
Doe skowre the coul't'r againe that rust before had fould.

3. *The Twinnes.*

Twinnes of the third they made, where Loue that angry-sweet
The male and female makes in one together meet
For eithers perfiture; when fruit in cluster growes,
And all at once are seene both flow'r and graynie rowes.

4. *The Crab.*

The fourth a Crab, whereat this prince of wandring fires
Acoast the South againe vntireably retires;
And backward (like a Crab) the way before he trode
Reprints with equall steps, and keeps his beaten rode.

5. *The Lion.*

The fift a Lyon hence; for as the Lyons are
Of hot-infesting breath, so vnder this same starre
Our haruest glowes with heat, yea on the Sea and streames
The Lyon-maned Sun shoots-out his burning beames.

6. *The Virgin.*

The sixt by their deuise the title hath of a maid,
Because th'Earth like a Girle therevnd'r is ill apaid
To beare the loue-hot looks that Phabus on her flings,
And then, chaste as a maid, no fruit at all she brings.

7. *The Balance.*

The next hath of the Scoales, because it seems to way
The silence-louing night and labour-guiding day,
The Summer and the Wint'r, and in the month of Wines
Makes either side so eu'n, as neither more declines.
The next, because we feele then first the Summer gon,
And sting of Winter come, they call'd a Scorpion.

8. *The Scorpion.*

9. A l'Archer.

*L'autre retient la forme & le nom de l'Archer,
Qui cruel, nuit & iour ne fait que descocher
Sur les bois, sur les tours, sur les herbes seuees
Ses flèches de glaçons & de neige empennees.
De l'autre on fait vn Banc: car tout ainsi que, prout,
De rocher en rocher le Banc (antelle à mont,
L'estoille au crin doré, l'ornement des Panetes,
Commence en remontant s'approcher de nos testtes.*

10. Au Bouc ou Cheurueil.

*Et pour ce que le ciel sous les figures suyuans
Semble tousiours pleurer, nos bisayeux scauans
Ont peint vn Versetur d'eau dans le lambris du Monde.
Et puis deux clairs Poissons, qui flottent dans son onde.*

11. Au Versseau.
12. Aux Poissons.Autre raison,
plus subtile.

*Que si tu ne te peux contenter de ceci,
On peut, mon cher Phalec, dire que tout ainsi
Que plus tost que le Rien par vne voix seconde
Fust fait & la matrice & l'embryon du Monde,
L'exemplaire eternal, l'auant-concepu portrait,
Et l'admirable seau de tout ce qui s'est fait,
Logeoit Diuinement dans l'esprit du grand Maistre,
Et l'Vniuers auoit essence auant son estre:
Ainsi le Trois fois grand tendant, ingenieux,
Du ciel esclaire-tout le rideau precieux,
Le chargea de façon, & des futurs ourrages,
Ainsi qu'en vn tableau y peignit les images.*

Au ciel sont.
les modelles
de ce qui est
en terre.

*Voici pau le crayon d'un fleuve iauuissant,
Qui par le bleu plancher, tortueux, va glissant?
Ici le Corbeau vole, ici l'Aigle se iont:
Le Dauphin nage ici, la Baleine ici nouë:
Le Cheual y bondit, l'aile Cheureuil y suit:
L'ardent Tanureau y fume, & le Dragon y luit:
Et l'air, la terre, & l'eau n'ont en eux chose belle,
Qu'on en treuve là haut quelque insigne modelle.*

*Mesme nos contelas, nos couronnes, nos traits,
Nos balances, nos dards, ne sont que le extraits
Des saints originaux, que Dieu par sa parole
Escrivit pour iamaï dans les liures du Pôle.*

The next, in name and shape an Archer, bow in hand,
 He shooteth day and night vpon the wicherd land,
 Vpon th'embattled towrs, vpon the rusted woods,
 His arrowes fethered with life and snowie foods.
 The next they made a Goar, where, in shaggie locks
 The Goar is wont to clime and countermount the rocks,
 Our goldy-locked Sun, the fairest wandring starre,
 Remounting vp the Globe begins to come vs narre.
 And in the latter signes, because they saw a wet
 And euer-weeping heau'n, our fathers wisely set
 One with a water-spout still running o're the brim,
 And fishes there apaire which in the water swim.
 41 But if-so this (my sonne) not saistie thy minde,
 A man may well thereof some other reason finde:
 As, that before the word of God made all of naught,
 Before that breeding voice not only th'Infant wrought
 But euen the wombe of All; th'eternel exempl' and plot,
 The wondrous print of things, (now being, and then not)
 On heau'nly manner lodg'd in th'Architects foreseeing;
 And thus, before it was, the world it had a being.
 So first the great Three One with drift ingenious
 Diplaid of shining heau'n the curtaine precious;
 And, as vpon a slate, or on a painters frame,
 The shape, of things to-be, portrayed on the same.
 Loe, is not here the draught of some gold-sandy brooke
 That on this azure ground glydes (as it were) a crooke?
 There softly fannes a Rav'n, here swiftly an Eagle diues;
 There walloweth a Whale, and here a Dolphin diues:
 A Dragon glisters here, a Bull there sweating frets;
 Here runs the light-foot Kid, and there the horse curuers:
 What thing so goodly abides in ayre, at sea, a ground,
 But some right shape thereof in heau'n aloft is found?
 Our ballances, our crownes, our arrowes, darts and maulles,
 What are they but estreats of those originals
 Whereof th'Almighty word engroue the portraiture
 Vpon the books of heau'n for euermore t'endure?

9. The Archer.

10. The Goar.

11. The Water-
beaver.

12. The Fishes.

Another more
subtile reason.

On the heavens
are the models
of all on earth.

28 But what (quoth Phleg.) Phleg asketh Heber concerning the two Globes that *Astronomic* held in her hands. Heber wailes answer that in her right hand is the Globe of Sea and Earth: and because there-ouer could not be painted the Elements of Aire and Fire; nor ouer them the heauens of Starrs wandring and fixed; the *Primum mobile*, and Emipcean; they are all here together represented by ten Circles, whereof I shall speake hereafter: but first concerning the Seas interlacement with the Earth, to make one Globe.

29 ——— The Sea doth cou'r all eu'ry where,

But only in certaine parts dispersed here and there. All the points hence arising to be considered, may be drawne to eight Articles. 1. Concerning the diuers names of the Sea. 2. Concerning the place or Channell thereof. 3. To shew the parts thereof, and whether it compose the Earth, and how. 4. Why it is not encreased by the waters continually falling into it. 5. Concerning the Ebbe and Flow. 6. Why the Sea-water is salt. 7. Of the Enterlacement of the Sea with the Land. 8. Whether the Earth be round or flat. Of them all in order.

1 For the Names of the Sea, it is called of our Poet, *The Ocean, Neptune, Nerre, and La-Mer*. Some thinke this last was drawne from the Latine *A-murum*, because the Sea-water is salt and bitter. Why not rather of *Mare*, which commeth of *Marath*, signifying the same? The word *Ocean* hath diuers Etymologies. For *Suidas* holds the Sea so called of a priuative turned into *o*, and *xai diuida*, because the waues thereof so follow one another, as they cannot be scuered. Others deriue it of *oides*, that signifies Swift; because the Sea hath so quick a continuall motion. The other two names are meetely porticall, and vsed by a *Metonymie*.

2 Now concerning the place or Channell of the Sea: It is said in the 33 *Psalm*, That God hath gathered the waters together as into a vessel, and heaped them vp as a treasure: Whereunto vnlike is the Philosophers opinion; that the Earth is the Center of the world, gilt and compassed (though here and there vncouered) by the Sea; which also fallies into, and fillies vp the hollow deepes thereof; and so becomes a huge masse and treasure (as it were) of waters, from whence the Diuine p.ouidence drawes innumerable Riuer, to runne thorow the vaines and ouer the face of the Earth. And further, that the Sea is not only the receptacle of all riuer, thence into falling; but is also the great store-house of waters, both for the Earth, and Sunne; which haling vp the steeme of waters from Sea, to mid region of the Aire, makes thereof diuers Meteors, but most store of Raine. Our Terrestriall Globes, and the report of Pilots and Nauigators, that within this hundred yeares haue travelled all Seas, make-good that is said of the great bed or channell of the waters. And thereto also accords that which *Ouid* hath, 1. *Metam.*

Tum freta diffundit rapidisque tumescere ventis.

Iussit, & ambire circumdare littora terra.

Then spred the Seas, them bad with boistrous wind
To swell, and all the Shores of Earth imbind.

3 Whereas

3 Wheress it hath bene aforesaid, in ordering the Elements, that the Water is above the Earth; this breeds a scarse to the third Article: for if the Sea lye higher then the Land, and doth the same round about enuiron; how comes it to passe that the Land is not overflowed thereby? Considering this Element is not easily kept within bounds, but of a moist and flowing nature, still running downward. But this is before answered in the second Article, where it is said, that the Sea is gathered together on a heape to a large compasse; so as the parts thereof next the Land, tending toward the proper Center of their whole masse, draw not from, but rather to the Sea; which hath for maine bed or channell that large extent of the East & West Ocean: where, what doe we see (to speake of) but waters? For a few Islands, here and there scattered, are nothing to the huge wastelines of the Sea. And that is moued three kinde of waies: One way, as it is Water; another way, as it is the Sea; the third, as it is accidentally forced by the winds. Of the later I will not here speake, but of the two former together. It is the nature, indeed, of all water to runne downwards; but the Sea, as well in proper channell (where it is hoised farre above the land) as also in the parts and armes thereof, hath set-limits and bounds which it cannot passe. For so Almighty God the Creator hath ordained; who *flow the Sea in diuers, when it brake forth as if it had issued out of the wombe*, Iob. 38. 8. *who bound the Sea with Sand, by a perpetuall decree, which it cannot passe, and though the waves thereof toss themselves, yet can they not preuaile; though they roare, yet can they not passe ouer it*, Ier. 5. 22. and diuers like places there are in holy Scripture. Now, whereas the Sea and Land doe make one Globe together, certaine it is that the highest part of the Land is commonly furthest from the sea, as plainly appeares by the current of Riuiers; and the highest of Sea furthest from Land. This also is proued by diuers of the learned, and men expert in Navigation; who say, that coming to land, they perceiue the Sea still to decline, and that vnder the Equator it is higher than in any place else: the reason is (I thinke) because there it hath in surface the largest compasse, and highest Arch of a Circle, or Globe; as appeares by the Card. How then doth the Sea compasse and enuiron the whole Earth? First by the great body thereof, which is the Ocean; then by the Midland-sea, the Sound, and other like Bayes; by the Cimbric, Arabian, Persian Gulphes; and many other little Seas and great Riuiers; which are to that bodie, as armes, langes, vaines and haire, whereby it is ieyned to the Earth. The particulars of both are plainly set forth vnto vs, both in our globy and flat Mappes of the world; that I need say no more of them.

4 For the fourth Article we must consider this; that the Earth so enuironed with the Sea is a spongie & porous body, full of channel & conduits-pipes; both neare her ouer-face, and thorow her inner parts euery way: whereby it comes to passe, that all the great streams arising of little springs and fountaines tane from Sea, and, before they come there, encountering and bearing with them an infinite company of land floods, brookes, and small tides; yet increase not the Sea; which affords so much water to the

H h

whole

whole Earth by her secret waies afore-said. As for the Snow and Raine, which falleth sometime in great plentie, to encrease the waters: this is but an exchange that the Aire still makes in paying that againe which it borrowed of the Sea. Yet above all is the power and wisdom of God the Creator to be thought-on, who by his onely will and command keepes so the waters heapt-together in his great Magazin of the Sea; which otherwise, both by reason of their nature, and daily encrease, would overflow all, as they did before God commanded the dry-land to shew it selfe: then fled they at the voice of their Maker, as it is said in the 104. Psalm, *And be- holding the shore flops their course there; yea ran againe backward, as fearing their Master.*

5 Hereupon it falleth out fit, that I speake somewhat of the Seas Ebbe and Flow. This is the right and proper motion thereof, considered, not as water, but as the Sea. The Poet in the third day of his first weeke, shewes diuers opinions concerning this Ebbe and Flow. Some thinke that when the waters were first commanded to retire and flue the dry-land, God gave them this perpetuall motion; which as a ballance, wherof the Equator is beame, doth rise and fall without ceasing; and hath this vertue from the Primouable; and shall continue it to the worlds end. But the learned sort hold the Moone, by her diuers apparitions of waxing and waining, to cause this motion of the Sea. Whereunto the Poet also, in place aboue-quoted, seemes to encline. Some say also the Sunne helps it forward, and breeds great alteration in the masse of waters, by his great heat and brightnesse: because it is obserued that alwaies, when the Sunne and Moone are in coniunction, the Seas Ebbe and Flow is greatest: but this also comes specially by the Moone; as by some reasons here following shall further appeare. The holy Scripture indeed here, as all where else mining the wonderous order of Nature, teacheth vs to lift vp our thoughts to God the Creator; who stirres and stayes the Sea, how and when it pleaseth him: yet may we say neuerthelesse, that herein he commonly doth vse the seruice of second causes; though keeping still to himselfe the loueraigne authority ouer them all, so as he can hinder, change, and utterly destroy them at his pleasure. With this acknowledgement consider we these inferior causes, *Plutarch* in his third booke of the *Philosophers Opinions*, Chap. 17. shewes what they thought of old time concerning the Tides and alterations of the Sea. Some (he saith) ascribe the cause of them to the Sunne and Winds; others to the Moone; a third sort, to the high rising of waters in generall; a fourth, to the swelling of the Atlantick Sea. Now he distinguishtes the motion into three kinds; to wit, the Stream, and that is naturall; the Flood, and that is violent; the Ebbe, and that is extraordinary. As for the Flood, it is a motion of the Sea water, rising and falling twice in foure and twentie houres; wherely the Sea is purged and cleansed, by certaine seasons answerable to the rising and setting of the Moone. It is in the same Ocean, open to the winds, that the flood is strongest, but as peanes clinte y by the shore-side, & where it is not checkt or stayd by some Islands. The Mid-land Sea hath not the Tide: in the Adriatique and other like Bayes there

is scarce any. The Baltique hath none at all; because it is so straightned and bound with land euery way, and is so full of Islands. If the Moone be in the waine, or past the first quarter, the Tide is euery where weake; but neare the new Moone, or full, it waxeth very strong; and this is held to be the reason, because this Planet being so neere vnto vs, and hauing Dominion ouer all moisture, encreaseth the waters, and drawes them to and fro, as the riseth or setteth: for where she setteth vnto vs, shee riseth vnto the other Hemisphere. The Ebbe and Flow is sometime more slow and gentle, sometime more swift and violent, according as the Moone waineth or waxeth: but herein must we note also the diuers seasons of the yeare; together with the winds, which helpe or hinder much the Tides, and cause them to runne more swift or slow. This power hath the Moone by motion of the Primouable; which maketh her rise and set, as the Sunne and other Starres doe, in the space of a day. When she riseth, the sea begins to swell, till shee come to the Medridian or Moone-line of any place; and from thence abareth all the while she is tending to the sett; then the Sea descends with her, till she come toward the Counter-Meridian; where the water is againe at the highest, and falls till she rise againe to this our Hemisphere. So whereas the Tides keepe no certaine hower, but are sometime sooner, sometime later; the cause is, that though the Moone be whirled about with motion of the Primouable, yet hauing proper motion in latitude of the Zodiacke, thwarting that other, she riseth not alwaies at the same time, nor in the same Sijne, nor with the same light and distance from the Sunne; nor with the same coniunction and aspect of other Planets and fixed Stars; all which cause a difference, and are some more, some lesse disposed to the encrease of waters. And these Sea-waters doe also much differ in nature: Some are cleare and purified, and haue room enough; these flow moderately, but higher; others muddy, thicke, and kept in with straights; which runne with more violence, though not with so high a Tide. Thus hath God appointed to cleanse and preserue the waters: for in time of calmes they grow ranker, and the Sea sends vp ill vapours; being the great sinke (as it were) of corrupt matter, which is to be scummed and cleansed by the Tides and winds. These also doe serue for Navigation; but chiefly to magnifie the Creators wonderfull power; when wee see thereby, and consider how truly it is said in the Psalme 107. 23. and 24. *They that goe downe to the Sea in ships, and occupie their busynesse in great waters, doe see the workes of the Lord, and his wonders in the deepe, &c.* For that huge masse of salt-water yeelds it selfe captiue (as it were) to the Moone-beames, and thereby is easily commanded. I will enter no further into the cause of this Miracle, but, lest I be too long in these notes, leaue those to search it deeper, that are more able.

6 Concerning the bitter and saltnesse of the Sea-water, *Platarch* hath spoke thereof, in his booke of the Philosophers Opinions, 3. 16. see what he saith there; and in the ninth question of his first booke of *Table-talkes*, and in the first question of his *New-all causes*. *Aristotle* in the 23. Section of his *Problèmes*. *Pory* in his second booke, from the 97. chap. to the 101.

where he affoiles the most obiections that are made concerning this point of the Sea: but especially in the 110. he ascribes there to the Sunne the Saltnesse of Sea-water at the top, not at the bottome. With him agrees Melichius vpon the same Chapter of *Plinie: Garsius* in the 36. Chapter of his *Meteorologic: Dancus* in his *Christian Physicks*, 2. 11. And *Valerius* in his Comment vpon *Aristotles Natural Philosophy*, 3. 7.

7 Of the seventh Article enough hath beene said in the third, and the Terrestrial Globe and Mappes doe make all very plaine.

8 There rests, for the eight Article a word to be said concerning the forme or shape of the Sea; whether it be round or flat. That which hath beene afore-said, shewes plainly it is round; but neither in it whole selfe, nor parts: how then? Only as it is enterlaced with the whole body of the Earth, and hath for bed the great deepe. If any be so curious, as to seeke herein further satisfaction; let him reade *Salger* against *Card. Exerit*, 37. &c. So much for these eight Articles touching the Sea.

30 *Here should th' Aire.* The Poet goes about here to range in proper place both the Elements and Heauens: to wit, The Earth lowest, the Water next thereupon, then the Aire, then the Fire: next ouer these the seuen Planets, and above them the Fix-star-heauen embraied with the primo-uable; and ouer that the glorious habitation of Saints. This is the common opinion of Christian Astronomie, agreed-on by most Writers both of late and former times. Some few, as *Copernicus* and his followers, gainsay it: but the Poet takes after that opinion, which is most likely and most received.

31 *Among the greater Six* The Terrestrial Globe hath Ten Rings or Circles; six great ones; so called, because they diuide the Sphere after the full compasse thereof into equall parts: and foure called lesse, because they diuide it into parts vnequall. The first of the great, here mined by the Poet, is the Equator or Equinoctiall, which I tearme *The Circle of Match-day night*. This Circle in every part thereof is like distant from the Poles of the world: diuideth the Globe into two equall parts, and is the greatest of all the Circles: by reason whereof it comes to passe that the Sunne and other Planets haue vnder this a swifter course than other of those heauenly bodies: as contrariwise, they runne slower when they come nearer the Poles. And when the Sunne is vnder this Line, day and night is equall throughout the world, and that caused the name. There are two such times in the yeare; the one called of the Spring the Vernal Equinox, about the eleventh of March; the other the Autumnall of that Season, and falleth commonly neare the thirteenth of September. For when the Sunne first entresh *Aries*, or *Libra*; then is he vnder the Equinoctiall, and stayeth as long aboue, as vnder every Horizon; that is, twelue houres a peece, halfe the naturall day. This and the rest would better be vnderstood with an Annular Sphere in hand.

32 *This other.* The second great Circle is called the Zodiac, which diuides the Equator into two equall parts, at the beginning of *Aries* and *Libra*, and the one toward the North, is called the Arctike halfe, and the other

other, toward the South, the Antarticke halfe of the Equator. The Zodiacke hath other Poles or Axelpoints, than those of the world, and from them also distant 24. degrees: which also in the Globes turning draw-out the Tropicke Circles of *Cancer* and *Capricorne*, whereof hereafter.

33 *Two other passing-through.* The Astronomers imagine also two other great Circles, called the Colares, which a man may thinke doe stend the Globe no more than to hold the parts thereof together. For the office that some giue them to distinguish the Night-qualles and Sunshines, belongeth more properly to the Equator and Tropicks. The Poet here exactly describes the first Colare, and saith it is drawne from one of the Tropicks to the other, to note the staies of the Sunne, who coming thereto neere goes not so fast as afore.

34 *And this here crossing.* This is the description of the second Colare, that shewes the equall space betwixt the two Equinoxes, or Eauen-nights of Spring and Autumne, and the two Solstices or Sun-stayes of Summer and Winter. The word Colare comes of the Greeke, *καλάρις* & *αγός*, which signifies curtolled, or cut off by the taile: because onely one part appeares vnto vs, and the other is hid, and so saith *Proclus*.

35 *And this the circle of Noon.* That is, the Meridian, which passing through the Poles, and our Zenith, or Crowne-point, diuides the Globe into halues, the one East, the other West. It is called the Noon-line, or Meridian, because alwaies when the Sunne by sway of the Primouable comes thereto, at what time or place soeuer, then there it is Noone; and Noone is nothing else but the midday Naturall, or Artificiall: Whereupon it followes, that all Cities vnder the same Meridian stand alike distant from East and West: and contrary-wise, if one be neerer East or West then another, they haue not the same Meridian, but diuers. Tharke then, or round parcell of th'Equator (reckoning from West to East) which is betweene the Meridian of the Fortunate Isles, and the noon-point of any place or Citie, is called the longitude or length of that Citie or place; and their Latitude or breadth is the Arke of their Noon-circle from th'Equator to the Crowne point. Hence also arises the distinction of *Climats*, implied here in the word *Ἡμισφαίριον*, which moueth as farre as you will to North or South. The Ancient Astronomers (saith *Appian* in the 6. Chapter of his *Cosmography*) diuided the whole Earth into seuen *Climats*, or degrees of heat and cold: but we now obserue nine, by reason of our late more exact discoueries. A Climate is a space of the Earth betweene two parallels, or lines of Latitude, differing halfe an houre in Sunne-daye one from other: for the Sunne drawing from the Equator toward the Poles, must needs make the daies vnequall. And so much is one Climate removed from the Equator, as makes the daies there differ halfe an houre from the Equinox; from Day-and-night-eaen. Heere further is to be noted, that euery Climate takes name of some remarkable Citie, Riuer, Country, Isle, or Mountaine, &c. From the Equator then to reckon Northward, the first Climate is called of *Morae*, because it runnes throw the midst of that Citie in *Africa*: the second of *Sienae*, a Citie in *Egypt*, vnder the Tropick of *Cancer*: the third, of *Alexandria*, the fourth, of

Arctus; the fifth, of *Rome*; the sixth, of *Pontus*; the seventh, of *Brittany*; the eighth, of the *Riphean hills*; and the ninth, of *Denmark*: And Southward, the same with note of opposition, or relation; as the first is *Counter-Move*, the second *Counter-Siege*, and so the rest.

36. *The Winter Tropick*. Having spoken of the six great Circles in the Sphere, he comes now to handle the foure lesse; whereof two are called *Tropicks* or *Turnes*, one of Winter, the other of Summer. The Winter-Tropicke circle is made or drawne by the Sunne first entring into *Capricorne*; whereof it is called also the Tropicke of *Capricorne*, and falls out nigh the 12. of *September*, with the Winter Sunne-day: for then the Sunne v^y ay goe no farther from v^s, but turnes againe toward v^s; and thence hath this Circle the name: as also that other Tropicke of *Cancer*, which is the Summer Sun-day, or Turnagain of the Sunne then entring into *Cancer*, (about the 12. of June) and in yunting no higher about our Horizon.

37. The two other small Circles, are the *Arctick* & *Antarctick*, both equally distant from the Equator, and easie to be observed in the Map, both flat and round. They are imagined, for Astronomy sake, to be drawne by the Poles of the Zodiack moving about the fixed Poles of the world; one at North, the other at South. That of the North is called the *Arctick* or *Bear*-circle, of that Pole so neere a remarkable Starre in taile of the little *Bear*; I say so neere, because, although it be commonly called the *Pole*-starre, yet is it some foure degrees from the Pole: that of the South is called *Antarctick*, because it is opposite to the other Circle and Pole, and hath not (no more then the South-pole it selfe) as yet got any other proper name: though some that haue that way sayled, haue observed, about the South-pole, one great and faire Starre called *Campus*; and others take notice of foure, which they call the *Crosse*.

38. *The Ball she beares*. After description of the Globe Terrestriall, hee comes to the Celestiall, the Globe of Heauen; wherein are set downe, from either side of the Equator to the Poles, the sundry Constellations, according to the diuers names and figures, which the Astronomers haue giuen them; to shew in what sort they worke vpon the lower bodies on earth, and to make their postures and distances the better observed.

39. *I neuer see them loske*. By a daintie compar'ison he toucheth, in few verses, vpon the chiefe point of Astronomie; concerning the Aspects, influences, and wonderfull operations of the Seistars and Planets; according to their sundry conjunctions and distances (beside their proper motions) caused by the heaurns admirable whirling about. To speake of these, their aspects, and glauncings one at another, in Triangle, Quadrangle and Sextile, whereupon the Astrologers make their discourse and judgement, would require a long Comment. Reade the third booke of the *Distinctions* of learned *Peucer*.

40. *Then Pöaleg said, how is't*. *Phileas* (as the Poet makes him) imagining all these strange & vgly shapes, which Astronomers haue deuised, were by the Creators selfe so drawne-out and limbed on the ouerface of heauen, asketh *Heber* the reasons thereof: who nameth diuers, here cunningly set forth

forth by the Poet. The first is taken from the consideration of Gods infinite wisdom: who in the diuers proportions of so many bodie, hath engrauen most manifest arguments of his owne greatnesse and power. The second is, that the ancient Astronomers, well weighing the powerfull effects of these heavenly Signes, gaue them names most answerable to their properties. As in the Zodiacke (to omit the rest) there is 1. the Ram, 2. the Bull, 3. the Twynnes, 4. the Crab, 5. the Lyon, 6. the Virgin, 7. the Ballance, 8. the Scorpion, 9. the Archer, 10. the Goat, 11. the Water bearer, 12. the Fishes. Of these *Marcellus Ficinus*, in his Comment vpon *Ficinus Platanicus* (1. lib. Ennead. 1.) hath in few words to this effect. The old Heathen Philosophes did set the Ram first of all the Signes in the Zodiacke, in honour of *Jupiter Ammon*, whom also they were wont to paint with two hornes on his head: The Bull follows next, because when the Sunne comes there, the earth is fit for tillage: In third place, the Twynnes, for increafe and multiplication of all things then springing and engendering: After these comes the Crab, because the Sunne in that Signe begins to recoulye and go backward: then the Lyon, because there the Sunne is most hot and fiery coloured: then the Virgin, because the earth at that time scorched with heat of the Sunne, is barren, or like a Maide brings forth no increase: then the Scales or Ballance, because the Sunne therein weigheth (as it were) the day and night, and makes them equall: then the Scorpion, so called, because the Sunne is there gone so far of, that the Ayre begins to singula with cold: and therefore the rather next follows the Archer: so named for the piercing cold of his arrowes driuen with the wind. The Goat hath the next place, because the Sunne there begins againe to raise vp himselfe, as a Goat doth to brouse: The two last are allotted vnto the Waterman & Fishes, for the much raine and moist season of Ianuarie and February. Some say otherwise; that these Signes, and the rest, had their names from the posture of statues in their sundry constellations. Let me ioyne hereto (as it will beare the translating) that which *Macrabi* hath in the first booke of his *Saturnals*, chap. 21. The *Aegyptians* when they would consecrate an Image for the Sunne, they made it with the head halfe shauen and haire on the right side. This haire kept on doth import that the Sunne is neuer quite hidden, or hindred from his working vpon naturall things: but the shauen haire, whose roots yet are left, sheweth that this glorious Planet euen when we see him not, hath power like haire to rise and grow againe vpon vs. Hereby also they signified that time of yeare when the day close-powled (as it were) is at the shortest; which men of old time called the Winter-Sun flay, in Latine *Solstitium inuale*, of *Bruma*, drawne from *George* *Agap*, Short day. Thence the Sunne thrusting vpward againe, out of the secret places where he lay (as it were) hid, enlargeth his course, and preuailes euen to the Sun-flay of Summer; which is counted his kindome; and therefore the Egyptians haue consecrated the beast that stands in Zodiacke, where the Sunne hath yearly greatest heat: and call that Signe of the Lyon, the house of the Sunne, because the substance of that beast seems to be drawne from the nature of that Planet. For first he supplieth

all other beasts in force and heat, as the Sun doth other Starrs: then as the Sun in the forepart of the day and yeare, hath his force still increasing till Noone or Summer, and then growes weaker and weaker till Set, which is the weakest part of the day, and Winter which is the weakest of the yeare; euen so is the Lyon made strong before, small and weak behind. Moreover, it is obserued, that the Lyon hath his eyes alwaies open and sparkling; as the Sunne with an open and vnweariable eye, lookes on the round world continually. Thus of that Signe, though all the rest also are held by good reason agreeable to the nature of the Sunne. To begin with the Ram; See the great agreement: For he, during the six months of Winter, veth to lye on his left side; and all the rest, from the Spring to Winter againe, on his right: as the Sunne also, from the Equinox or Euen-night of Spring runs the right side-Hemisphere, and at the other Euen-night changes to the left: and for that cause *Iupiter Ammon*, the supposed Sunne-letting god of *Libia*, is fained to haue the horns of a Ram; wherein lies the force of that beast, as the force of the Sunne is in his beames: The *Greekes* also call him *αἰγός*, a Ram, *αἰγός*, a horn. Now, that the Bull hath some correspondence with the Sunne, the *Egyptian* Idolatry shewes it by diuers instances: one, that in *Heliopolis* (i. the Citie of the Sunne) they chiefly worship a Bull called *Nehor*, consecrate to the Sunne: Another, because the Citie of *Memphis* honours the Bullocke *Apis* for the Sunne: a third is, that in a stately Temple of *Apollo* at *Hermis* they consecrate to the Sunne, and worship a Bull, which they call *Bacchus*, there famous for diuers miracles agreeable to the nature of the Sunne: for his haire growes backward contrary to the nature of other beasts; and therein they hold him like the Sunne, straiuing against the course of Heauen; they say also that he changes his colour euery houre in the day. What to make of this I the Translator know not; except it imply the same that *Hermes Trismegistus* noted, when he saw in *Egypt* a beast dedicated to *Serapis*, make water twelue times of equall distance in a day; and thereby gathered that the day should be diuided into twelue houres, *P. Virg. de lucent.* 2. 4. and this may haue relation to the Sunne: but I come againe to *Maerbinus*. The Signe of Twinnes, which are taken for *Castor* and *Pollux*, that were thought to lue and dye by turnes, what may it better signifie then one and the same Sunne, sometime rising vpon our Hemisphere, sometime going downe to the other? The side-way crawling of the *Crab*, what better can it meane, then the Sunnes neuer straight, but side-way passing thorow the Signes; and there especially, where he begins to turne from *skoti* downward? Of the *Lion* we haue said already. The Signe of the *Virgo* with an ear of corne in her hand, what meanes it else, but the power and vertue of

Passant outre
& pour an-
cien les fa-
bles des Grecs
Heber dit que
les noms don-

*Et vrayement si s'osoy (que n'osera-je pas
Pour arracher du ciel les forcez, combats,
Les prophanes larcins, les nopces detestables,
Et bres tout l'attirail de ces monstrueuses fables,
Dont se ne s'ay quels Grecs à l'ancien vendront*

